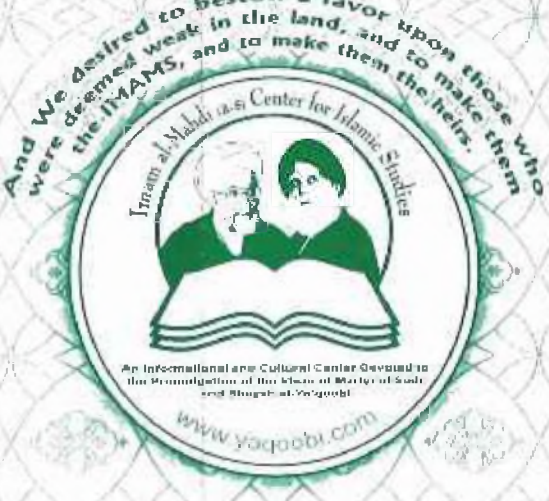
COMPLAINT OF THE QURAN

SHAYKH MUHAMMAD AL-YA'QOUBIY

Translated by
Badr Shahin


And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the IMAMS, and to make them the heirs.
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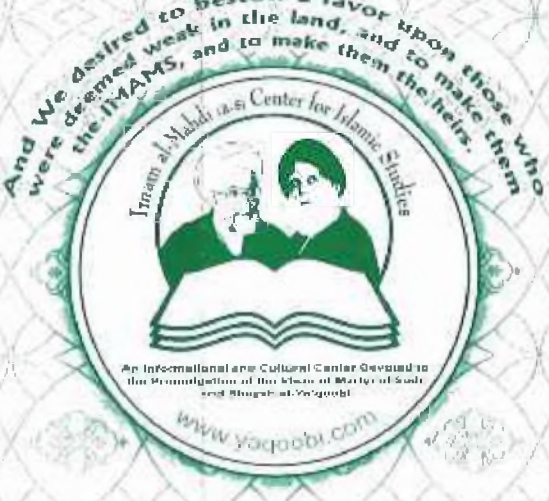
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COMPLAINT OF THE QUR'ĀN

A collection of lectures delivered by the general attorney of the Holy Qur'ān,

SHAYKH MUḤAMMAD AL-YA`QOUBIY

on the occasion of the new educational year in the Ḥawzah of the holy city of Najaf
Muharram 19, 1422 A.H.

Translated by
Badr Shahin

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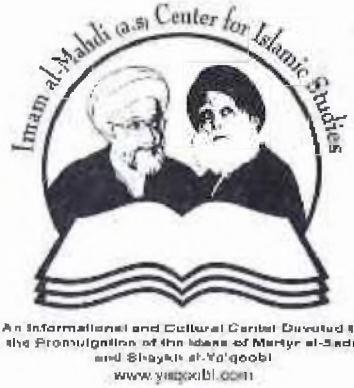
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Specifications of the Book

Title: Complaint of the Qur'an

Author: Shaykh Muhammad al-Ya'qoubiy

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In the Name of Allah; the All-beneficent, the All-merciful

A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent. The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers. On the day when the wrongdoer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah). Alas for me! Ah, would that I had never taken such a one for friend. He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need. And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account. Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper. And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order. And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.

The Holy Qur'ān 25/25-33

TRANSLITERATION TABLE

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below:

Symbol	Transliteration	Symbol	Transliteration
ء	ʼ	ا	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	D	ذ	dh
ر	R	ز	z
س	S	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	zh
ع	ʻ	غ	gh
ف	F	ق	q
ك	K	ل	l
م	M	ن	n
ه	H	و	w
ي	Y	ة	ah

Long Vowels		Short	
آ	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i

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The Holy Prophet has said:
"On the Resurrection Day, three will complain to Almighty Allah—the Qur'an, the mosques and the Household. Stating its complaint, the Qur'an will say, 'O Lord! They distorted and tore me.' Stating its complaint, the mosque will say, 'O Lord! They suspended and wasted me.' Stating their complaint, the Household (of the Holy Prophet) will say, 'O Lord! They massacred, dismissed and exiled us.' After they provide their complaints, Almighty Allah will say, 'I will undertake this.'"[1]

Imam Ja`far al-Ṣādiq has said:
"Three will complain to Almighty Allah: an empty mosque that is not attended by its people, an educated (person) who lives among ignorant people and a hanged copy of the Holy Qur'an that is covered by dust because nobody recites it."[2]

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shi`ah* 4:484.
[2] Al-Majlisiy: *Biḥār al-Anwār* 2:41.

PREFACE

In the Name of Allah, the All-beneficent, the All-Merciful.

All Praise be to Allah, the Lord of the worlds; and all blessings be upon the best of the beings, Muḥammad, and his Household.

The Holy Qur'ān is not only a book to be read, or a doctrinal book that enacts a certain code of law, but also an all-inclusive constitution whose mission is to educate a whole nation and society on the light of the divine doctrine and code of law. It is as well the book of a whole life.

From this cause, Shaykh al-Ya'qoubiy, the master scholar, believes that the reason beyond the Muslims' deterioration has been the withdrawal from the Holy Qur'ān. He also argues that the responsibility for restoring the Holy Qur'ān to the Muslim community must be burdened by the Ḥawzah (the Religious School) in all of its classes—the students, personalities, orators and scholars—since a society will be righteous only when the Ḥawzah being righteous.

The Shaykh then urges on reciting and pondering over the indications of the Holy Qur'ān in addition to the lessons that can be inferred from its method of reforming and guiding a society. Among these lessons are the observance of the causes more than the effects, the necessity of constructing the moral and doctrinal aspects, the graduality in guidance and reformation and attracting the attentions to the basic foundations of the entity of the Muslim community, which cannot be protected without these foundations, such as

Imamate, loyalty to the divinely commissioned leaders and contending with the atheists. Other lessons can be also deduced from the Holy Qur'ān, such as consolation, appeasement, encouragement on seeking knowledge and repetition in dosages of treatment as well as following any method that achieves man's guidance.

In the discussion concerning the motives of the observation of the Holy Qur'ān, our master scholar emphasizes that the Holy Qur'ān comprises a comprehensive and beneficial remedy for all human diseases. He also underlines the seeking of perfection and elevation that can be attained through attending to the Holy Qur'ān, which likewise achieves imitating the Holy Prophet, attainment of an immense reward, solving all the problems, learning all fields of knowledge and realization of the Holy Qur'ān's intercession.

Shaykh al-Ya'qoubiy then suggests that the Holy Qur'ān should be included with the educational courses of the Ḥawzah on all of its levels whether the primary or the higher. Such courses must thus take account of retaining and recitation of the Holy Qur'ān and learning its fields of knowledge. The Ḥawzah must as well open branches specialized in the studies of the Holy Qur'ān—especially its exegesis (Tafsīr), yet with more profundity—and its concepts, theories, theses and philosophies[1] about the universe and life.

As a first step on the path of tending to the Holy Qur'ān, his

[1] In order to provide familiar expressions, I am using modern terminology although they do not necessarily express the very meaning and although the Holy Qur'ān is too exalted to be compared with positive theories and hypotheses.

eminence, Shaykh al-Ya'qoubiy, maintains, "I hereby enjoin everybody who regards me enjoying a right, whether moral or religious, over him/her on reciting the Holy Qur'ān twice a year as a minimum."

The Imam al-Mahdi Center for Islamic Studies is thus pleased to have the honor of publishing this book entitled 'Complaint of the Qur'ān' whose subjects are excerpted from the holy traditions that confirm that the Holy Qur'ān will complain, on the Resurrection Day, about some matter.

Imam al-Mahdi Center for Islamic Studies

In the Name of Allah, the All-beneficent and All-merciful

All praise be to Allah as much as it should be. Peace and thorough blessings of Allah be upon the Prophet and His Immaculate Household.

"O my Lord! Expand me my breast; ease my task for me; and remove the impediment from my speech so they may understand what I say."

THE OPENING ADDRESS

People used to open their meetings, conferences, assemblies and programs with reciting a several verses of the Holy Qur'ān for seeking blessings and showing reverence to it. In fact, even non-Muslims have accustomed themselves to this habit, which involves the unparalleled standing of the Holy Qur'ān that affects even its rivals. Consequently, we, the members of the Ḥawzah, must precede others in opening our lessons and lectures with the Holy Qur'ān. Nevertheless, our opening with the Holy Qur'ān must be different; it must be heedfully interactive with the spirit, contents and significations of the Holy Qur'ān, not a formal recitation making it similar to a song or a hymn.

COMPLAINT OF THE QUR'ĀN

I have deemed appropriate to begin with the holy tradition that has been narrated in *al-Kāfī*[1] and *al-Khiṣāl*[1] and reads

[1] *Al-Kāfī* is one of the four more reliable Shiite reference books of Ḥadīth compiled by Shaykh Muhammad ibn Ya'qūb al-Kulayniy (died AH 328 [AD 939]).

that Imam Ja`far al-Ṣādiq said, "Three will complain to Almighty Allah: an empty mosque that is not attended by its people, an educated (person) who lives among ignorant people and a hanged copy of the Holy Qur'ān that is covered by dust because nobody recites it."

Of course, the best example of the 'educated' mentioned in the aforesaid narration is the holy Imams in general and our actual Imam al-Mahdi—may Allah accept our souls as ransoms for him. Accordingly, the three that will complain on the Resurrection Day will be the Holy Qur'ān, the Holy Prophet's Household and mosques. Supporting this claim, the Holy Prophet is reported to have said, "On the Resurrection Day, three will complain to Almighty Allah—the Qur'ān, the mosques and the Household. Stating its complaint, the Qur'ān will say, 'O Lord! They distorted and tore me.' Stating its complaint, the mosque will say, 'O Lord! They suspended and wasted me.' Stating their complaint, the Household (of the Holy Prophet) will say, 'O Lord! They massacred, dismissed and exiled us.' After they provide their complaints, Almighty Allah will say, 'I will undertake this.'"[2]

From this tradition, we may infer the following matters:

First: The Holy Qur'ān, the Ahl al-Bayt[3] and the mosque are

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[1] *Al-Khiṣāl* is also one of the Shiite reference books of Ḥadith compiled by Shaykh al-Ṣaduq (about AH 306).

[2] Speaking of the complaints, I have written two works entitled *Shakwā al-Masjid* (Complaint of the Mosque) and *Shakwā al-`Ālim* (Complaint of the Educated).

[3] The Ahl al-Bayt (the People of the House), is a term dedicated to the family of the Holy Prophet Muḥammad. It is, more precisely, dedicated to definite individuals, namely, 'Alī ibn Abi-Ṭālib, Fāṭimah al-Zahrā' (the Holy Prophet's daughter and Imam 'Alī's

the supports of the true construction of the Muslim community and the true constituents of the entity of the Muslim society. For this reason, these three things have been largely emphasized. This Ḥadīth[1] is thus similar to the famous Ḥadīth that reads, "I am leaving among you the two weighty things—the Book of Allah and my progeny; my Household. You shall not go astray so long as you adhere to them. Verily, the All-subtle, the All-aware has informed me that these two shall never separate from one another until they shall join me on the Divine Pool on the Resurrection Day."

These weighty things are two of the three things mentioned in the Ḥadīth regarding the complaints on the Resurrection Day the third of which is the mosque, which is the place where the two weighty things practice their roles in the society and associate with the community.

Second: The Ḥadīth predicts that the Muslim community would disregard these three things; therefore, the Holy Prophet presented these complaints as realities warning the Muslims against such negligence and depicting a horrible scene of Almighty Allah's punishment for such negligence when He, the Almighty, will be the rival of those who neglect them. Since they are seen as the ground on which the

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wife), al-Ḥasan ibn ʿAlī, and al-Ḥusayn ibn ʿAlī. The nine Immaculate Imams (namely, ʿAlī ibn al-Ḥusayn al-Sajjād, Muḥammad ibn ʿAlī al-Bāqir, Jaʿfar ibn Muḥammad al-Ṣādiq, Mūsā ibn Jaʿfar al-Kāẓim, ʿAlī ibn Mūsā al-Riḍā, Muḥammad ibn ʿAlī al-Jawād, ʿAlī ibn Muḥammad al-Hādiy, al-Ḥasan ibn ʿAlī al-ʿAskariy, and Al-Mahdi the Awaited) are also within the Ahl al-Bayt.

[1] Ḥadīth is the body of traditions concerning the sayings, doings and confirmations of the Holy Prophet Muḥammad.

Muslim community founds its entity, any negligence of them will necessarily mean the fading and termination of the entity as a whole. It is thus indispensable to dedicate a private discussion to each of these three things in order to elucidate their influences on the Muslim community that will be exposed to a massive loss if it disregards them, as well as the methods of activating their roles in the society. I hereby see that it is my duty to appoint myself as the attorney general in order to bring to court these three complaints. I should thus begin with the complaint of the major weighty thing—the Holy Qur'ān that is a rope extended from Almighty Allah to His servants. On the Resurrection Day, the Holy Prophet will file this complaint as has been stated by the Holy Qur'ān, "Then the Messenger will say, O my Lord! Truly my people took this Qur'ān for just foolish nonsense. 25/30"[1]

The Holy Prophet has also warned the Muslims against the danger of disregarding the Holy Qur'ān as he put on view the reason beyond the deviation of the past nations, which was no more than neglecting the Divine revelations: "Say, O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel and all the revelation that has come to you from your Lord. 5/68"

As a consequence, adherence to the revelations of Almighty Allah will take towards Him while negligence will cause in perdition and going stray.

This complaint has been the result of the fact that the Muslim community, including the religious individuals

[1] The first number indicates the sequence of the Sūrah (Chapter) and the second indicates the number of the Ayah (Verse).

therein,[1] has deserted the recitation of and the tending to the Holy Qur'ān and the pondering over its holy verses in addition to giving it its proper role in leading the life of the Muslim community for its being the guide in all fields of life. Owing to such desertion, the Holy Qur'ān has fallen into utter oblivion except on certain occasions, such as the holy month of Ramaḍān. Although I advise the Muslims to increase their concernments for the Holy Qur'ān during this holy month for the existence of a close relationship between the two about which a Ḥadīth reads, "Everything has its springtime; and Ramaḍān is the springtime of the Holy Qur'ān,"[2] this does not mean that it is permissible to disregard or pay little attention to the Holy Qur'ān in the other months.

TURNING AWAY FROM THE HOLY QUR'ĀN; THE MAIN CAUSE BEYOND THE MUSLIMS' DETERIORATION

Being neither arbitrary nor out of intellectual lavishness, the preference of this complaint has been originated from shrewd insight and thorough investigation in analyzing the

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[1] I have investigated a number of random samples of the individuals who applied for the study in the Ḥawzah (religious school) to identify their relationship with the Holy Qur'ān. Although such individuals are supposed to have a considerable degree of religious consciousness, I unfortunately concluded that some of them had never recited the Holy Qur'ān entirely and others, while they were orators, had recited it entirely twice only and the majority had recited miscellaneous Sūrahs on the religious occasions and seasons. On the level of the understanding of the Holy Qur'ān and the comprehension of its meanings and the ponderation over its concepts and contents, the result was astounding! They all were completely ignorant.

[2] Shaykh al-Ṣadūq: *Ma'ānī al-Akhbār* 228.

current actuality of the Muslims whose situation has been so derogative that they have presented on a golden plate their vital parts as a gift to their enemies represented by Satan, the souls that are prone to evil and the faithless Westerns who have always exerted all efforts for detaching the Muslims from the Holy Qur'ān, which is the epitome of their dignity, honor and esteem. Unfortunately, the enemies have succeeded in this respect; we therefore can notice the Muslims' abandonment of the Holy Qur'ān. From this cause, anxieties have been aroused in my heart.

In plain words, the one and only reason beyond the deterioration, vulnerability and collapse of the Muslim community is the abandonment and lack of holding fast to the rope of Almighty Allah Who has ordered them to cling to it, saying, "And hold fast, all together, by the rope which Allah stretches out for you and be not divided among yourselves. 3/103"

Explicating this rope, the Holy Prophet is reported to have said, "I am leaving among you the two weighty things; the major weighty thing being the Qur'ān and the minor weighty thing being my Household—the Ahl al-Bayt. They both are a rope that is stretched between Almighty Allah and you. You shall never be led astray if you adhere to these weighty things. One edge of this rope is in Almighty Allah's Hand while the other is in yours."[1]

[1] Al-Majlisiy: *Biḥār al-Anwār* 92:102.

ABANDONMENT OF THE AHL AL-BAYT; ABANDONMENT OF THE HOLY QUR'ĀN

The Muslims have actually abandoned and shunned the Holy Qur'ān since the moment at which they decided to take the Ahl al-Bayt away from the position for which Almighty Allah has appointed them although the Holy Qur'ān and the Ahl al-Bayt are forever inseparable matches. However, the Muslims have neglected the commission of Almighty Allah Who says, "Thy Lord does create and choose as He pleases: no choice have they in the matter. 28/68"

It is worth mentioning that the slogan of 'Sufficient for us is the Book of Allah'[1] has been still repeated although it is absolutely nonsensical and has been originated by Satan's incitements and the passions of the souls that are prone to

[1] This slogan was first raised by 'Umar ibn al-Khaṭṭāb during the famous incident that 'Abdullāh ibn 'Abbās called 'the Thursday Misfortune.' In the last hours of his honorable lifetime, the Holy Prophet summoned the chiefs of Quraysh (the tribe to which he belonged) and the Anṣār (the people of Yathrib who supported his followers and him) and asked them to bring him a paper and a pen so that he would record for them an official document saving his nation against deviation forever. Unfortunately, 'Umar objected to this request and said openly, "Sufficient for us is the Book of Allah." The attendants, from people of Quraysh and the Anṣār, supported 'Umar. Hence, a discrepancy broke out while the ailed Prophet was looking at them. A group supported the Holy Prophet's demand and the others supported 'Umar's. Then the latter group shouted, 'Do not give him anything! Let him not record anything.' Then, the Holy Prophet said, 'Leave me! It is inappropriate to issue disputation before a Prophet! And the pains that I am suffering are easier for me than that which you are dragging me to.' This story is above dispute because al-Bukhāriy has recorded it in six positions of his book entitled *al-Ṣaḥīḥ*.

evil. Satan is even now causing this slogan to be raised by those who aim at obliterating the handsome structure of Islam with all of its constituents including the Holy Qur'ān that in reality acquires its activity and plays its proper role only when it is carried by its own people who have full acquaintance with its laws and conceptions, namely the Ahl al-Bayt and none else.

Whatever the case may be, the seditious separation between the Holy Qur'ān and its spokesmen is very old; Imam 'Alī was the first to have suffered this ordeal when he was forced to accept the arbitration.[1] On that occasion, he said, "This

[1] Not too long after Imam 'Alī holding the position of the leadership of the Islamic State due to a genuine public election after the assassination of 'Uthmān ibn 'Affān, Mu'āwiyah ibn Abī-Sufyān, having been the governor of Damascus since the reign of 'Umar ibn al-Khaṭṭāb, declared armed mutiny against the legal authority of the Islamic State and could gather the ignorant ones, the hypocrites, the opportunists and the former officials of 'Uthmān's government whose ill-gotten properties were confiscated by Imam 'Alī to be distributed fairly among all people, to form an army of mutineers.

Mu'āwiyah's troops directed towards Iraq and camped in Ṣiffīn on the Syrian-Iraqi borders. First, they occupied the two banks of the River Euphrates so as to prevent Imam 'Alī's army from water. Out of their extreme inhumanity and brutality, the Umayyads used the blockade of water as a weapon against their rivalries. They did the same thing with Imam al-Ḥusayn, his household, and his companions when they occupied the two banks of the River Euphrates and prevented Imam al-Ḥusayn's army from having water.

As Imam 'Alī noticed that Mu'āwiyah's troops would not permit his army to have water after they had refused his calls to peace, he allowed his army to attack. They could defeat Mu'āwiyah's army and occupy the two banks of the river. Some of the commanders

asked Imam 'Ali to prevent Mu'āwiyah's troops from having water, but he, out of his incomparable mercy and feelings of responsibility towards human beings in general and Muslims in particular, refused that request and permitted the other party to have water, which, in the conception of Imam 'Alī who represents the genuine Islam, is allowable to all creatures.

Unfortunately, Mu'āwiyah, his family and his group did not thank for Imam 'Ali this unique situation. On the contrary, they rewarded Imam 'Ali's son and household evil when they prevented them, even their newborns and women, from having water.

When all efforts of peace failed, Imam 'Ali had to fight the other party. In the last stage of that war which lasted for two years causing ten thousands of casualties, Imam 'Ali was about to achieve victory and put an end to that war, but Mu'āwiyah turned to a trickery. He asked his defeated soldiers to impale copies of the holy Qur'ān on their lances and call that the judge of the Qur'ān should be sought.

Deluded by such false cries, some divisions in Imam 'Ali's army responded to these calls and asked Imam 'Ali to submit. The Imam tried his best to convince the deluded ones, the hypocrites and the agents, but uselessly. He therefore had to submit to their demand of the arbitration of the Holy Qur'ān. Mu'āwiyah suggested that he would choose a man as his representative and Imam 'Alī should choose one as his representative. Under the pressure of the mutinous groups in Imam 'Alī's army, the Imam had to accept Abū-Mūsā al-Ash'ariy as representative. Mu'āwiyah chose 'Amr ibn al-'Āṣ the disreputable swindler. Before holding the session of arbitration, 'Amr ibn al-'Āṣ fooled al-Ash'ariy by claiming that they both should judge of denouncing both 'Alī and Mu'āwiyah so as to save the Muslims from such *fitnah*—civil war. Moreover, 'Amr could convince al-Ash'ariy to ascend the minbar first and denounce his leader Imam 'Alī.

Before the two parties, al-Ash'ariy ascended the minbar and denounced Imam 'Ali. When he came down, 'Amr ascended and

Qur'ān is indeed a stripe that is concealed between the two covers; it does not have a tongue to speak and it thus requires an interpreter. It is (authoritative) men who speak on behalf of it."[1]

The Holy Qur'ān and the Ahl al-Bayt are such inseparable matches that it is impracticable to abide by one and neglect the other since the Ahl al-Bayt are the Door of Allah; and none is admitted to enter to Allah except through that Door. In addition, Almighty Allah has ordered us to enter the houses through their doors.

The claim that the others are more observant to the Holy Qur'ān than we are is absolutely false. It is true that they have attended to the articulations and the tunes in the recitation of the Holy Qur'ān more than we do and have been interested in the rules of intonation that they themselves founded although some of which are in violation of the religious laws. Yet, all such things are surface interests that are far from the main topic, which is the comprehension of the contents of the Holy Qur'ān and the acting upon its instruction. In other words, articulation is the peel while the signification is the fruit. For a reciter of the Holy Qur'ān, the articulation is only a container that the reciter has not created it himself, while the signification must be the actual concern. Many Ḥadīths have condemned those who drawl the pronunciation of the Holy Qur'ān's words while they know nothing about its indications. In this respect, a Ḥadīth reads, "Too many are those who recite the

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called people to follow the 'legal' leadership of his leader—Mu'āwiyah! (Excerpted from Badr Shahin: *Al-'Abbās*, Ansariyan Publications, 2002)

[1] *Nahj al-Balāghah* Sermon No. 125.

Qur'ān while the Qur'ān is cursing them."[1] As for such people, they are actual rivals of the Holy Qur'ān because they have never applied its instructions to their conducts. Imam Muḥammad al-Bāqir has been reported as saying, "Reciters of the Qur'ān are of three categories: one category is represented by those who betake their recitation of the Qur'ān as means for earning livelihood, flattering the rulers and acting arrogantly with people. Those will certainly be included with the inhabitants of Hellfire. Another category is represented by those who have memorized the letters of the Holy Qur'ān but misused its instructions. Those will certainly be included with the people of Hellfire, too. The third category is represented by those who used the remedy of the Qur'ān for healing the diseases of their hearts and therefore they, for the sake of the Holy Qur'ān, spent their nights sleeplessly, abstained from eating and drinking in days, attended in the mosques and left their beds. Only for the sake of such people will the All-powerful and All-omnipotent Lord prevent misfortunes, back against the enemies and send down rain from the heavens. I swear by Allah that such reciters of the Holy Qur'ān are more precious than red sulfur."[2]

Another Ḥadīth that is reported from Imam al-Ḥasan reads, "Verily, the worthiest of maintaining the Qur'ān are those who act upon it even if they have not memorized it. Similarly, the furthest from it are those who have not applied it to their manners even if they used to recite it regularly."[3]

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[1] Al-Mirzā al-Nūrjy: *Mustadrak al-Wasā'il* 4:250.

[2] Shaykh al-Ṣadūq: *al-Khiṣal* 142.

[3] Al-Daylamiy: *Irshād al-Qulūb* 79.

The plot of separating the Holy Qur'ān from the Ahl al-Bayt, which resulted in emptying it from its contents and encouraging on consecrating the efforts to its letters, was so deep-rooted that the Holy Infallibles have drawn the attentions to it. While the Holy Qur'ān declares, "Thy Lord does create and choose as He pleases: no choice have they in the matter, 28/68" those who claimed observance of the Holy Qur'ān omitted this holy verse when they neglected the individuals that have been divinely commissioned for the leadership of the Islamic nation and preferred unqualified ones over them although they knew that Almighty Allah has regarded the observance of His commission concerning the leadership of the nation as important as the conveyance of the Mission of Islam. In this respect, the Holy Qur'ān reads, "O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. 5/67"

In the same way, it is ironic to claim advocacy to the Holy Qur'ān that reads, "Say, I do not ask of you any reward for it but love for my near relatives, 42/23" while the very near relatives of the Holy Prophet are being antagonized and chased everywhere. Yet, those who have antagonized the near relatives of the Holy Prophet (namely the Ahl al-Bayt) should join this holy verse, "Say: No reward do I ask of you for it but this: that each one who wills may take a straight Path to his Lord. 25/57" to the previous one so as to attain the fact that the Ahl al-Bayt is the one and only 'way' that Almighty Allah has ordered us to follow, saying, "Verily, this is My way, leading straight; follow it, and follow not other paths, they will scatter you about from His great path: thus doth He command you that ye may be righteous. 6/153"

Explaining this holy verse, Imam Muḥammad al-Bāqir says, "We are the (straight) way (of Allah); anyone who will reject this way will have rejected faith."[1]

The slogan of 'Sufficient for us is the Book of Allah' and its trumpeters who are still repeating it and asking for proofs from the Holy Qur'ān only for each and every issue cannot be described as 'true statement but of wrong indications;'[2] rather it must be decided as 'a wrong statement and of a wrong indication.' By trumpeting this statement, those individuals only aim at devastating the foundations of Islam since they intend to adopt the Holy Qur'ān alone and dispense with everything else including the Holy Prophet. Thus, dispensing with the Holy Prophet will absolutely mean ignorance of all the details of the code of Islamic law since the Holy Prophet and the Ahl al-Bayt are the custodians of the Holy Qur'ān and the interpreters of its rulings.

As a general rule, one cannot be specialized in a certain field of knowledge before he will receive it from its people who are experienced in it. Similarly, the knowledge of the Holy Qur'ān cannot be attained unless it is referred to the authorities. Yet, the knowledge of the Holy Qur'ān is definitely more important than any other field of knowledge since it has been described by Almighty Allah as is shown in the following holy verses, "And We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. 16/89"

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[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 7:385.

[2] The first one to use this phrase was Imam 'Alī when the dissidents shouted with the statement 'No verdict save Allah.'

"Nothing have we omitted from the Book. 6/38"

In addition, the Holy Qur'ān comprises reformation of humankind in all ages.

Drawing the attentions to the danger of resting upon the Holy Qur'ān and dispensing with anything else, the Holy Prophet has been reported as saying, "I see coming very soon that a man from you will be leaning on a couch and as my Ḥadīth is said to him, he will answer, 'the Book of Allah is the decisive judge; I will deem lawful only what I find lawful in it and deem unlawful only what I find unlawful in it.'"[1]

Since the enemies of Almighty Allah and the followers of Satan realized that the Holy Qur'ān has been the fort of this nation and the protector against any deviation and also recognized that the Ahl al-Bayt have been the custodians of the Holy Qur'ān, they plotted for taking the Ahl al-Bayt away from the Muslim community so that the Muslims will be without any custodian, fort or protector and thus they will be an easy prey for the enemies. From this cause, we notice that the Muslim community can be shaken for the simplest spurious argument that is aroused around it and can be collapsed whenever it is exposed to an ordinary test. In reality, this is the most serious misfortune that has afflicted the knowledge of Holy Qur'ān and the way of thinking that it encourages. One of the witnesses on such negligence is the fewness of the traditions of the Ahl al-Bayt. If one counts the Ḥadīths that are reported from Imam `Alī, Imam al-Ḥasan and Imam al-Ḥusayn, especially in the field of the exegesis of the Holy Qur'ān, the result will be

[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fi Tafsīr al-Qur'ān* 3:164.

astounding. The Holy Prophet's companions (Ṣaḥābah) reported a few, unmentionable narrations from Imam `Alī and if we count the reports that were narrated by the generation that came next (Tābi`ūn), they will not be a hundred narrations about the whole Qur'ān. As for Imam al-Ḥasan, they did not report even ten narrations and as for Imam al-Ḥusayn, one can hardly find a narration reported from him although the narrations concerning the exegesis of the Holy Qur'ān have amounted to seventeen thousand reports—as has been confirmed by al-Suyūṭiy in his famous book of *al-Itqān fī `Ulūm al-Qur'ān*—that were narrated by Sunnite reporters only. The same number can be applied to the reports concerning the Muslim jurisprudence.[1]

The political decisions of taking the Ahl al-Bayt away from practicing their divinely commissioned roles in the Muslim community have caused great losses to the Holy Qur'ān. Some of these losses can be shown in the following points:

1) The majority of the actual knowledges of the Holy Qur'ān that only the Ahl al-Bayt can comprehend have been wasted.

2) The Holy Qur'ān has failed to practice its genuine role in the field of individual and collective reformation since the Ahl al-Bayt and the Holy Qur'ān are inseparable matches in the form that the Holy Qur'ān cannot be active in the life of the Muslim community except at the hands of the Ahl al-Bayt.

3) Due to the premeditated separation between the Holy Qur'ān and the Ahl al-Bayt, the earlier has been an easy

[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 5:274-275.

prey from the dishonest ones and the opportunists who have aimed at applying the Holy Qur'ān to their own passions as well as the enemies of Islam who have claimed extracting the evidences on their deviant beliefs from the Holy Qur'ān. For instance, even the Khawarij[1] provided the Holy Qur'ān as the evidence on their mutiny. After the incident of the arbitration, Imam 'Alī warned 'Abdullāh ibn 'Abbās against advancing the Holy Qur'ān as his argument against the Khawarij because it can be interpreted in more than one aspect.[2] As a consequence, the actual indications of the Holy Qur'ān have been the victim of the misinterpretations against which Almighty Allah, in the Holy Qur'ān itself, has warned, saying "He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings. Yet, Almighty Allah has not left the matter unsolved. Hence, the rest of the holy verse reads, "But no one knows its hidden meanings except Allah and those who

[1] After the Battle of Ṣiffīn and the incident of the arbitration, a class of Imam 'Alī's army criticized him for accepting the opinion of the arbitration after they had obliged him to do so. After the cessation of the Battle of Ṣiffīn, those groups left the army of Imam 'Alī and adopted a new course in thought and practice. They were called *Khawarij* 'the mutineers'. The Imam sent some messengers to convince them to change their opinions, but they did not respond. They went on shedding the blood of innocent people and spreading horror among Muslims.

[2] Al-Majlisiy: *Biḥār al-Anwār* 2:245.

are firmly grounded in knowledge. 3/7" The Ahl al-Bayt are in fact the actual firmly grounded in knowledge.

4) The Muslim community has scattered, lost and been shredded. This is because the Holy Qur'ān and the Ahl al-Bayt are always the shelter and pivot of the unity of the Muslim community as is in the word of the Holy Prophet who, at explaining Almighty Allah's saying, "And hold fast, all together, by the rope which Allah stretches out for you, and be not divided among yourselves, 3/103" has said, "This rope is the Book (of Allah) and the Household (the Ahl al-Bayt). Likewise, Lady Fāṭimah al-Zahrā', within her famous sermon that she delivered in the Masjid of the Holy Prophet, has expressed this holding fast by saying, "Almighty Allah has made our divinely commissioned leadership (Imamate) the system for the nation."[1] In plain words, Lady Fāṭimah meant that Almighty Allah has made the Imamate for organizing the affairs of the publics; yet, as a result of abandoning the Ahl al-Bayt (the Imams), they were annihilated at the hands of the tyrannical rulers who have prevailed over the position of the leadership of the Muslim nation and, in the name of the Holy Qur'ān, have destroyed everything as they have been supported by the claques and lowly fans whose mission has been to find justifications for the rulers' evildoings. For instance, those claques have decided the faithless, tyrannical rulers as 'those charged with authority' to whom the following holy verse refers, "O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you. 4/59"

[1] Al-Arbaliy: *Kashf al-Ghummah* 2:110.

THE WILL OF RETAINING THE HOLY QUR'ĀN

Muslims must not be deceived by such hypocrites who have claimed incomparable commitment to the Holy Qur'ān.[1] I hereby advice our brethren to retain and learn the Holy Qur'ān for its being the worthiest of learning and application and to carry out the blessed will of Imam 'Alī who, just before departing this life, said, "Fear Allah and keep Him in view in the matter of the Qur'ān. No one should excel you in acting upon it." Also, in his advice to Imam 'Alī to act upon forty Ḥadīths, the Holy Prophet says, "Recite the Qur'ān very much and act upon it."

[1] I have concentrated on this point very frequently because many of the naive people have been cheated by this claim and thus they believed the false claim that we should not believe in any thing unless it is proven by the Holy Qur'ān disregarding the Holy Sunnah.

THE HOLY QUR'ĀN: THE PATH TO THE RECOGNITION OF ALMIGHTY ALLAH

The first of the religion is the recognition of Almighty Allah; therefore, one who desires for and seeks journeying towards Almighty Allah must abide by the Holy Qur'ān. Imam `Alī has been reported to have said, "Almighty Allah has manifested (His glory) before His creatures in His Book; yet, they cannot see." In addition, one who desires for self-discipline and for redemption from inner diseases must, too, abide by the Holy Qur'ān; one who desires for reforming the society and rectifies it on bases of tranquility and pleasure must again abide by the Holy Qur'ān for it is the guide to every act of decency and the director to righteousness. Naturally, when a set breaks down, we straightly take it to the manufacturing body since a manufacturer is more expert in its products than others are; and when we feel sick, we immediately see a physician for treatment. Likewise, the Holy Qur'ān is the specialist in the reformation and discipline of the human soul whose secrets are too mysterious to be recognized by the bearer of it as well as the others. The Holy Qur'ān is also the guarantor of enacting a perfect system that achieves human reformation and happiness. Accordingly, we, the imperfect and unqualified beings, must refer to this specialist in our search for perfection since this specialist, namely the Holy Qur'ān, is the representative of the Maker and Creator of human beings and, certainly, He is more knowledgeable than anyone else with the proper treatment.

The great experiment of the Holy Prophet has practically confirmed the feasibility of the Holy Qur'ān's activity in the reformation of both individuals and communities. A simple comparison between the pre-Islam and the post-Islamic communities manifests the great change that would not have occurred without the blessing of the Holy Qur'ān and its bearer, the Holy Prophet. This Holy Book has changed a savage, dispersed community that took pride in the commitment of vices and offenses into a civilized, united society that has been characterized by high moral standards and has had an elevated system of life and whose like shall never be found on this earth and shall never be experienced by those peoples who have isolated themselves from Almighty Allah.

OUR NEED FOR THE REVIVAL OF THE HOLY QUR'ĀN

It is our responsibility to regain the activation of the Holy Qur'ān in the Muslims' lives and to take it out of its isolation since it has unfortunately been restricted to the funeral ceremonies and amulets. It is said that the means of reforming the late generations of the Islamic community must be nothing other than the same means that was used for reforming the earlier generations.

It was the Holy Qur'ān, and nothing else, that regulated the affairs of the earlier generation of the Muslim community; therefore, if the current generation really seeks for reformation and intends to regain the ancestors' glories, they must abide by the Holy Qur'ān. In this respect, al-Miqdād has narrated that the Holy Prophet said, "When seditious matters become as ambiguous as gloomy nights, you must then abide by the Qur'ān, for it is intercessor, mediator, preventing (against wrong) and confirmatory (of

the right). If one betakes it as his guide, it will certainly lead him to Paradise; and if one leaves it behind him, it will certainly drive him to Hellfire. It is the leader to the best of ways."[1]

Likewise, Imam 'Alī is reported as saying, "And know that this Qur'ān is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'ān but that when he rises he will achieve one addition or one diminution—addition in his guidance or elimination in his (spiritual) blindness. You should also know that no one will need anything after (guidance from) the Qur'ān and no one will be free from want before (guidance from) the Qur'ān. Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to Allah through it and turn to Allah with its love. Do not ask the people through it. There is nothing like it through which the people should turn to Allah, the Sublime. Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'ān intercedes on the Day of Judgment, its intercession for him would be accepted. He about whom the Qur'ān speaks ill on the Day of Judgment shall testify to it. On the Day of Judgment an announcer will announce 'Beware! Every sower of a crop is in distress except the sowers of the Qur'ān.' Therefore, you should be among the sowers of the Qur'ān and its followers. Make it your guide towards Allah. Seek its advice for yourselves; do not trust your views against it. And regard

[1] Al-Kulayniy: *al-Kāfī* 2:599.

your desires in the matter of the Qur'ān as deceitful."[1]

THE HOLY PROPHET AND THE AHL AL-BAYT'S CONCERNMENT FOR THE HOLY QUR'ĀN

The Ahl al-Bayt took such a great interest in the Holy Qur'ān that Imam al-Sajjād has been reported as saying, "Even if all those who live between the east and the west of the earth will pass away, I will not feel lonely so long as I have the Qur'ān with me."[2]

Almighty Allah has ordered the Holy Prophet to recite the Holy Qur'ān and to ready himself to undertake it through practicing the supererogatory Prayer of Night, "And recite the Qur'ān in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). 73/4-6"

Having been not content with reciting the Holy Qur'ān, the Holy Prophet used to ask `Abdullāh ibn Mas`ūd to recite the Holy Qur'ān before him. When `Abdullāh was astonished from this request since the asker was the very one to whom the Holy Qur'ān was revealed, the Holy Prophet answered, "I like hearing the Qur'ān from you." As `Abdullāh was reading, the Holy Prophet's eyes were shedding tears. In plain words, the Holy Prophet wanted to take full pleasure in the Words of Almighty Allah since he knew that each organ has its own way of acquiring knowledge; therefore, he, having been the most perfect human being, wanted to have all the reasons of pleasure perfected for him. With relation

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[1] Muhammad `Abduh: *Sharh Nahj al-Balāghah* 1:347.

[2] Al-Kulayniy: *al-Kāfi* 2:602.

to this, a Ḥadīth reads that one who wastes one of his senses has in fact wasted an item of knowledge. The Holy Prophet thus wanted to obtain all the knowledges of the Holy Qur'ān through all of his senses. From this cause, it is recommended to recite the Holy Qur'ān with an audible voice. Likewise, many narrations have reported the merits and advantages of paying heed to the Holy Qur'ān when it is recited as well as looking in it while reciting even if the recited chapters are memorized and even if it is recited in the prayers. Later on, a collection of traditions in this regard will be cited.

The Holy Prophet's interaction with the Holy Qur'ān was at the highest level; it has been narrated that when he, once, recited the Sūrah (chapter) of al-Raḥmān (the All-beneficent; No. 55) to the Muslims who were paying heed to him, the Holy Prophet said, "When I recited this Sūrah to the Jinn, they listened to it better than you did!" The attendants asked, "How was that, Allah's Messenger?" The Holy Prophet explained, "Whenever I recited the Āyah (verse), 'Then which of the favors of your Lord will ye deny? 55/13'[1] they said, 'Our Lord! None of the favors of You will we ever deny.'"

Again, whenever he recited Almighty Allah's saying, "Is not He (Who doeth so) Able to bring the dead to life? 75/40" The Holy Prophet used to say, "Of course, my Lord, You are Able! Glory be to You!" This is because he listened to Almighty Allah directly. Imam al-Kāẓim, as will be later on cited, used to recite the Holy Qur'ān as if he was speaking directly to a man.

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[1] This very verse is repeated thirty-one times in the Sūrah of *al-Raḥmān*.

It has been also narrated that when the Holy Prophet recited the last verses of the Sūrah of al-Zumar (the Groups; No. 39)[1] before a pure-hearted young man, the young man sniffled so highly that he passed away. On a similar occasion, the Holy Prophet recited the Sūrah of al-Insān (Man; No. 76) to a black man and when he reached the verses that describe Paradise, the black man sniffled so highly that he passed away. Such persons have been described in the Holy Qur'ān as, "Those unto whom We have given the Scripture, who read it with the right reading, those believe in it; and whoso disbelieveth in it, those are they who are the losers. 2/121"

MOTIVES OF OBSERVANCE OF THE HOLY QUR'ĀN

In addition to the abovementioned motives that have been demonstrated by the holy verses and traditions, there are other objects that invite us to conform to the Holy Qur'ān:

1) The Holy Qur'ān stands for the beneficial, perfect treatment for all the psychological, mental and physical defects of human beings. This fact will be later on

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[1] These verses read: " And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled. It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners. And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein. 39/71-73"

confirmed by traditions.

2) The seekers of perfection and eternal pleasure in this world as well as the world to come, which is the highest goal and the utmost purpose of our existence, cannot dispense with the Holy Qur'ān, its guidance and the course to which it leads. Man's highness and perfection increases with the increasing utilization of the Holy Qur'ān.

3) The attention to the Holy Qur'ān is regarded as a sort of imitation of the Holy Prophet and the honorable Ahl al-Bayt. Almighty Allah has ordered us of this imitation, saying, "Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much. 33/21"

4) The Holy Qur'ān is the message of the Absolute Beloved; man usually never becomes weary of repeating reading, looking in and pondering over the message of his beloved and its indications. Because all the causes of love are obtainable with Him, Almighty Allah is the actual beloved since the object of love may be the perfection of the beloved; and Almighty Allah is the All-perfect Who is characterized by all the Excellent Attributes that suit none save Him. The object of love may also be the benevolence and graciousness of the beloved; and Almighty Allah is the All-benefactor and the All-gracious Whose graces and favors are endowed upon everyone including those who are not worthy of them and even those who are disobedient to Him. In this course, He, the Almighty, says, "If ye would count up the favors of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful. 16/18" For

this very sense, Imam Ja`far al-Ṣādiq is reported to have said, "The Qur'ān is the Pledge of Almighty Allah to His creatures; therefore, it is required for a Muslim individual to look in the Pledge of Almighty Allah and to recite fifty verses (from the Holy Qur'ān) a day."[1]

5) The reciters of the Holy Qur'ān as well as those who ponder over its holy verses are remembered with limitless, profuse rewards. Later on in this book, some traditions in this respect will be presented.

6) Since the Holy Qur'ān is an everlasting book that is right and proper for every time and place, the situations and the problems with which it has dealt are not dedicated to a definite period. Thus, the solutions presented therein must be eternal and useful for the innovated situations. Later on in this book, many examples on this argument will be displayed, such as the comparison between the ancient and the modern Ignorance.[2] In this respect, al-Ḥārith al-A`war narrated that he once entered the Masjid and witnessed people delve into the Ḥadīth. Immediately, I hurried to Imam `Alī and informed him. He said, "So, they did it. I have heard the Messenger of Allah saying that sedition would certainly occur. I therefore asked him about the exit that would save from that seditious matter, and he answered, "The exit is the Book of Allah (i.e. the Holy Qur'ān). In it lies the news of those who existed earlier than you and the news of those who will come after you and the judgment

[1] al-Kulayniy: *al-Kāfi* 2:609.

[2] Ignorance, here, stands for the Islamic term, 'Jāhiliyyah' which expresses, historically, the pre-Islamic era and, doctrinally, the anti-Islamic features, behaviors and concepts.

between you. It is verily the conclusive word; it is not joke."[1]

7) The knowledges, disciplines and secrets that are deposited in the Holy Qur'ān should be learnt. As he was asked whether the Ahl al-Bayt have had a part of the Divine Revelation in particular, Imam `Alī answered, "I swear by Him Who split the seed and created the souls that we do not have such things except that Almighty Allah confers upon a servant (of Him) an understanding of His Book."[2]

This statement was said by Imam `Alī about whom `Abdullāh ibn `Abbās—who is considered the scientific authority of the Islamic community and the interpreter of the Holy Qur'ān—says, "My knowledge as well as the knowledge of all the Ṣaḥābah (the Holy Prophet's companions) are as scanty as a single drop of water in an ocean if compared to the knowledge of Imam `Alī." The Holy Qur'ān comprises such true beliefs, high moral standards, judicious laws, eloquent expressions and vivid rhetoric that responds to each and every demand. It also comprises secrets of creation and marvels of the beings inside the bodies of human beings, universe and nature generally. Moreover, scientists have not yet discovered all the secrets of this universe. Yet, these statements do not mean that the Holy Qur'ān is a book on physics, chemistry, astronomy or medicine that the errors and imperfections of these sciences can be reflected on it; rather it is a book of guidance and

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[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 20:262.

[2] *Ibid* 3:71.

reformation that assigns all tools for achieving its purpose while all these sciences flow in this goal and the Holy Qur'ān takes the amount that achieves its purpose.

8) It is necessary to release oneself from the complaint of the Holy Qur'ān when it is abandoned, as has been demonstrated in the aforesaid Ḥadīth about the complaints of three... etc. Because it is described as 'authenticated litigant' that is always the right party, the complaint of the Holy Qur'ān will never be objected by Almighty Allah. In addition, its complaint is supported by the Holy Prophet's complaint mentioned in the Holy Qur'ān, "And the Messenger cried out: O my Lord! Surely, my people have treated this Qur'ān as a forsaken thing. 25/30"

9) The intercession of the Holy Qur'ān should be sought, for it has been described as 'interceder and its intercession will be accepted.' About the description of the Holy Qur'ān's intercession, a Ḥadīth reads, "The Qur'ān shall protect its reciters on the Resurrection Day. It will state, 'O Lord, Each doer (of a good thing) has attained the reward of his act except the bearer of me. I therefore pray to You to confer upon my bearer with the most generous bestowal of You.' On account of this, Allah—the Almighty and All-omnipotence—shall then dress the bearers of the Holy Qur'ān two garments from Paradise and put on their heads the crown of honor. Then the Holy Qur'ān will be asked whether it has been pleased or not. It will answer, 'O Lord, I have expected a better thing than these two.' Hence, the bearers of the Holy Qur'ān will be given the eternal tranquility in their right hands and the eternity in their left hands and allowed to enter Paradise. They will be then asked to

recite a verse (Āyah) and to climb a scale. Then the Holy Qur'ān will be asked whether it has been satisfied, and it will answer affirmatively."[1]

In addition to the previous, too many are the Holy Qur'ān's advantages some of which are not restricted to the Muslims. From this cause, intellectuals and scientists, including the non-Muslims, have embarked upon it in order to receive from its knowledge.

The previous discussion seems to be sufficient stimulative to urge the readers to greater engagement in this honorable and liberal Book and bigger observance of it until it will be mixed with one's blood and flesh.

I hereby enjoin everybody who regards me enjoying a right, whether moral or religious, over him/her on reciting the Holy Qur'ān twice a year as a minimum.

This amount is in reality very few if we take into consideration the fact that half, or even more, of this amount can be covered in the holy month of Ramaḍān alone.

Commensurate with the habit of the past scholars who compiled many books of *'Arba'ūn Ḥadīthan* (Forty Ḥadīth)' on various fields of knowledge in the hope of putting into practice the Holy Prophet's Ḥadīth that reads, "As for anyone from my ummah who will retain and preserve forty Ḥadīths of mine concerning the affairs of his/her religion purely for the sake of Almighty Allah and for (the reward of) the Hereafter, Almighty Allah shall include him/her on the Day of Resurrection with the great men of wisdom and (religious) knowledge,"[2] I hereby have chosen for the gentle

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[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:833.

[2] Shaykh al-Ṣadūq: *al-Khisal* 2:542.

readers forty Ḥadīths -among many- as regards the stimulations to take greater interest in the Holy Qur'ān.

THE HOLY QUR'ĀN DESCRIBES ITSELF

The most important point in the respect of the Holy Qur'ān's describing itself is to quote a number of the verses in this regard since it, being the words of the Best of Sayers, is more knowing of itself than anyone else is. Through these verses, one can recognize the high regard and the greatness of this Book along with its indications, blessings and advantages:

(1) "Here is a plain statement to men, a guidance and instruction to those who fear Allah. 3/138"

(2) "We have sent down to thee the Book in truth, that thou mightest judge between men. 4/105"

(3) "O mankind! Verily, there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest. Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way. 4/174-175"

(4) "There hath come to you from Allah a (new) light and a perspicuous Book, Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. 5/15-16"

(5) "If only they had stood fast by the Law, the Gospel,

and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. 5/66"

(6) "Say: O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord. 5/68"

(7) "Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end. 6/38"

(8) "And this is a Book which We have sent down, bringing blessings. 6/92"

(9) "When the Qur'ān is read, listen to it with attention, and hold your peace: that ye may receive Mercy. 7/204"

(10) "O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy. 10/57"

(11) "Verily this Qur'ān doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. 17/9"

(12) "Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith

whom He pleases, but such as Allah leaves to stray, can have none to guide. 39/23"

(13) "And indeed it is an Unassailable Scripture. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise. 41/41-42"

(14) "It is Allah Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). 42/17"

(15) "And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom. 43/4"

(16) "If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. 43/36"

(17) "So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way. The (Qur'ān) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account. 43/43-44"

(18) "This is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith. 7/203"

(19) "Do they not then earnestly seek to understand the Qur'ān, or are their hearts locked up by them? 47/24"

(20) "Qāf: By the Glorious Qur'ān (Thou art Allah's Messenger). 50/1"

(21) "And We have indeed made the Qur'ān easy to

understand and remember: then is there any that will receive admonition. 54/17"

(22) "That this is indeed a Qur'ān Most Honorable. In Book well-guarded. Which none shall touch but those who are clean. 56/77-79"

(23) "Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. 57/16"

(24) "Had We sent down this Qur'ān on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes, which We propound to men, that they may reflect. 59/21"

(25) "And recite the Qur'ān in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. 73/4-5"

(26) "Nay, this is a Glorious Qur'ān. (Inscribed) in a Tablet Preserved. 85/21-22"

(27) "Behold this is the Word that distinguishes (Good from Evil). It is not a thing for amusement. 86/13-14"

(28) "Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a

terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward. 18/1-2"

(29) "And We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. 16/89"

(30) "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. 20/124"

The previous has been a few attributes and good qualities of the Holy Qur'ān, which is indeed a blessed, unassailable, glorious and honored book. It is also an enlightenment, guidance, admonition, mercy, healing, reminder and illumination that have been revealed with the truth in order to judge between people, to include the believers with the mercy and grace of Almighty Allah and to lead them to a straight path. In addition, it is elevated, full of wisdom, clear argument for people, weighty message and decisive, not joke. Accordingly, the Holy Qur'ān's facts—for which the aforementioned attributes have been made as containers and examples intended for approximating to the mentalities its connotations—have been preserved in a sealed Book and a preserved Tablet the actual meanings of which cannot be perfectly comprehended by anybody save those who are purified from sings, acts of disobedience and wrongdoings. Because the hearts of those individuals have been completely cleaned from any impurity, they reflected excellently the pages of the Preserved Tablet (*al-Lawḥ al-Maḥfūẓ*), while the others are in reality unworthy of bearing

the Holy Qur'ān's meanings except according to the amount of perfection, which has been conferred upon them. In this regard, the Holy Qur'ān reads, "He sends down water from the skies, and the channels flow, each according to its measure. 13/17"

People have been commissioned to ponder over, recite in slow, measured rhythmic tones, adhere to and listen to the Holy Qur'ān carefully, for "Had it been from other than Allah, they would surely have found therein much discrepancy. 4/82" If people undertake and adhere to the Holy Qur'ān, they will certainly enjoy happiness from all sides, their hearts will humble themselves and then soften to it and they will be worthy of receiving the Divine emanations. On the other hand, if they neglect it, they will live in harshness, will be prevailed by the devils gradually until they become their matches and their hearts will be hardened and will be "like a rock and even worse in hardness; for among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. 2/74" Indeed, the hearts that are away from the Holy Qur'ān and the reference to Almighty Allah are so deaf and hard that a single drop of the rivers of Divine knowledge will not find a way to them; "And such are the Parables We set forth for mankind, but only those understand them who have knowledge. 29/43"

EXPLANATION OF THE HOLY QUR'ĀN'S ATTRIBUTES

Since the abovementioned synoptic exposition of the Holy Qur'ān's attributes is insufficient, it seems necessary to discuss some of these attributes elaborately for the reason that they leave many social and ethical impacts on individuals. However, for the details of the other attributes, I refer the gentle readers to the books of *Tafsīr* (exegesis of the Holy Qur'ān) where the verses that carry these attributes are discussed exhaustively. The coming discussion of some attributes of the Holy Qur'ān is purposed not only for introducing it but also for introducing the Ahl al-Bayt for their being the equivalents of the Holy Qur'ān. Moreover, the Ahl al-Bayt and the Holy Qur'ān are inseparable counterparts. Let us now mention some common points between the Ahl al-Bayt and the Holy Qur'ān:

(1) As the Holy Qur'ān is the presenter of the truth, the Ahl al-Bayt are always with the truth and the truth is always with them.

(2) As falsehood cannot approach the Holy Qur'ān, the Ahl al-Bayt are sinless and protected against wrong.

(3) As the Holy Qur'ān enjoys supervision and authority on people, the Ahl al-Bayt are the divinely commissioned leaders (Imams) of the people, and so on.

BLESSED

The Holy Qur'ān is blessed, that is abundant in blessings. It is such from many aspects; it is blessed from the side of its Source, since it has been revealed from Almighty Allah—the All-gracious, All-munificent and the Source of the innumerable favors.

It is blessed from the side of its recipient, which is the heart of the Holy Prophet—the merciful and kind—who has been sent as mercy for all the peoples.

It is blessed from the side of its results since it holds guidance, good and pleasure of this world as well as the world to come. In addition to peace and tranquility, the Holy Qur'ān comprises the ideal administrative system of humanity that conserves its righteousness and entity.

It is blessed from the side of its size; although it is one book, all experts in the various fields of knowledge derive from it in view of the fact that it is inexhaustible source. Jurisprudents, theologians, grammarians, men of letters, intellectuals, politicians, socialists, economists, physicians, legists and rulers—all these take from the Holy Qur'ān and make it as the proofs on their arguments; nevertheless, the Holy Qur'ān has been all the time immortal and liberal. This fact corroborates its having come from Almighty Allah since all these fields of knowledge require huge and incalculable books to include them.

Finally, the Holy Qur'ān is blessed as many as those whom have been guided to the right path through it and as many as those whose hearts and intellects have been enlightened through his blessedness.

UNASSAILABLE

The Holy Qur'ān is unassailable; that is it cannot be easily comprehended because it is preserved in a Sealed Book (*Kitāb Maknūn*) and, likewise, its exalted facts are kept in the Preserved Tablet. Yet, these words are only examples that are cited for making these connotations close to the human mentalities that are familiar with material meanings since it is not easy for them to mount up for obtaining the comprehension of these meanings that can only be figured out, understood and recognized by the Immaculate Ones from whom Almighty Allah has taken out impurity and whom He has purified thoroughly. These are the Ahl al-Bayt—the Family of Prophet Muḥammad. We have previously cited Imam 'Alī's saying, "I swear by Him Who split the seed and created the souls that we do not have such except that Almighty Allah confers upon a servant (of Him) an understanding of His Book."

The Holy Qur'ān is unassailable in the sense that it is unique since it is the Words of Almighty Allah Whose like is nonexistent.

It is unassailable in the sense that none can ever controvert or challenge it. To this very sense, Almighty Allah has referred by saying, "We have, without doubt, sent down the Message; and We will assuredly guard it. 15/9"

It is unassailable in the sense that it is always predominant, vanquisher and victor, because it is Almighty Allah's Word—the ever supreme. The word of the Holy Qur'ān is thus insurmountable since it preeminently occupies the highest position of authority and government over the people.

Finally, it is unassailable in the sense that it is required under all circumstances. It is said that every available thing

is bored and every missing thing is sought; hence, the Holy Qur'ān is the lost of everyone who seeks nearness to Almighty Allah.

GLORIOUS

According to al-Rāghib al-Iṣfahāniy's *Mufradāt Gharīb al-Qur'ān* (The Exotic Words of the Holy Qur'ān), a dictionary of the Holy Qur'ān, the word '*majd* (glory)' means expansion in generosity and sublimity. The Holy Qur'ān has thus been given this attributes (of glory) because of the expansive worldly and religious graces that it comprises. On account of the Holy Qur'ān's extroverted honor and generosity, Almighty Allah has described it as "*Karīm* (honorable or generous)" by saying "This is indeed a Qur'ān Most Honorable. 56/77"

CUSTODIAN

In the same way as a custodian on a family or a community does, the Holy Qur'ān acts as custodian over the peoples; it drives, leads and guides them to the objects of their prosperity and prepares for them all means of worldly and religious pleasure. Similarly, the method of the Holy Qur'ān acts as custodian over all the other methods on both levels of doctrines and legislation. Moreover, the law of the Holy Qur'ān is preferred to as well as the head of all the other laws, which must be subsidiary, submissive and governed by it. If humankind seeks actual goodness and pleasure, the supreme custody in this life must be given to the Holy Qur'ān. Nevertheless, the method of the Holy Qur'ān has been neglected when the people's defective intellects, which are in most cases acquiescent to the law of passions and personal interests, have ruled.

The holy verse that attributes custody to the Holy Qur'ān

has first paved the way to this attribute by demonstrating its being empty of any crookedness, imperfection or defect. It reads, "Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness. 18/1"

It is conditional that a custodian whose mission is to make others perfect must first of all be self-perfect, since it is impracticable for a bereaved of something to give it to the others. On this account, one who undertakes the mission of perfecting people must be perfect; and such perfection cannot be found anywhere save in the Holy Qur'ān and its counterpart, namely the Ahl al-Bayt. Thus, anybody other than these two has no right in leading the Muslim community. Too many are the Ḥadīths that have deemed obligatory the preference of the Holy Qur'ān and the Ahl al-Bayt to anything else. The Holy Qur'ān reads, "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. 20/124" This is the result of everybody who turns away from the mention of Almighty Allah and cuts off all relations with Him living away from the Holy Qur'ān. Because such a person detaches from the all-expansive mercy of Almighty Allah and exposes himself to the limitless passions and avidities, he lives in distress, misery and incessant pain. As a result, he lives in terror because of fear of death causing himself to lose the worldly life, which is his main interest, and to lose the Hereafter; he lives in miserly devotion to that which he possesses because of fear of loss; he lives in fatigue because he constantly runs behind mirage and whenever he achieves a goal thinking it as his ultimate pleasure, he discovers that he was under a delusion and thus he runs behind another. For instance, one imagines that his pleasure lies in money; therefore, he

begins a long journey in search of it. Finally, he discovers that his big fortune has not achieved his pleasure. Then, he imagines that his pleasure lies in the building of handsome palaces; he therefore constructs mansions but discovers that he has not achieved pleasure. He then imagines that pleasure lies in women; he therefore plays with a big number of women without finding the pleasure that he seeks and finally he has found himself before a dead end. Such being the case, the following verse is applied to him, "When the night covered him over, He saw a star. He said, 'This is my Lord.' But when it set, He said, 'I love not those that set.' When he saw the sun rising in splendor, he said, 'This is my Lord; this is the greatest (of all).' But when the sun set, he said, "O my people! I am indeed free from your (guilt) of giving partners to Allah. 6/78"

The star, moon and sun in the previous verses stand for money and other worldly pleasures, which, being imperfect gods, cannot have power to harm or benefit others as well as themselves. When one reaches such a stage on condition that sincerity in search for truth is found, one will gain true guidance and will repeat the words of the faithful ones, "O my people! I am indeed free from your guilt of giving partners to Allah. For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah. 6/78-79" But if one is void of such sincerity, he will not be led to the true guidance and the answer to him will be, "But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account. 24/39"

In this manner, those who turn away from the Holy Qur'ān and thus from the Ahl al-Bayt live in states of continuous misery, vexation and distress between the hammer of death that may grasp their souls in any moment and the anvil of avidity and stinginess. In this regard, the Holy Qur'ān says, "Thou wilt indeed find them, of all people, most greedy of life. 2/96" As a confirmation, it is noticeable that the majority of cases of suicide take place in the rich countries and the welfare states since the origin of such distress and misery is the spiritual vacuity.

Describing the Holy Qur'ān, Almighty Allah says, "There hath come to you from Allah a new light and a perspicuous Book, wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. 5/15-16" Firstly, the Holy Qur'ān is light because it lights up a believer's heart and purifies it from the dirt of acts of disobedience to Almighty Allah and from the distresses of sins and then cleans the believer's page of deeds so as to make him ready for the exposure of the right. Secondly, the Holy Qur'ān is light for societies and the Muslim community since it leads them to the system that achieves pleasure.

One of the nice expressions of the Holy Qur'ān is that light, whenever compared with gloom, is mentioned in singular form while gloom in mentioned in plural. This is an indication to the fact that the path of the right is indivisibly one even though its courses and forms may be several, whereas glooms as well as gods that deter from directing towards Almighty Allah are many. Almighty Allah says, "Show us the straight way. 1/6"

Among the fruits and blessings of the Holy Qur'ān is that it leads those who seek the good pleasure of Almighty Allah to the paths of peace and safety. The first manner of peace that is achieved by the adherence to the Holy Qur'ān is the peace of mind, composure and serenity. In this respect, Almighty Allah says, "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. 13/28"

The second peace that is achieved by the adherence to the Holy Qur'ān is family steadiness and orderliness of the household that is based upon the teachings of Islam and the Holy Qur'ān that says, "And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. 30/21"

The third peace that is achieved by the adherence to the Holy Qur'ān is social tranquility and harmony among the individuals who abide by the morals of Islam. In this respect, the Holy Qur'ān reads, "And remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren. 3/103"

"Muḥammad is the messenger of Allah; and those who are with him are strong against the unbelievers, but compassionate amongst each other. 8/29"

"They give them preference over themselves, even though poverty was their own lot. 59/9"

A WEIGHTY MESSAGE

Weightiness of the Holy Qur'ān lies in the meanings of its words and expressions.

It is weighty on souls because it withholds them to give full reins to their passions. Instead, it disciplines, rectifies and leads the souls to the right path.

It is weighty on intellects because it bears secrets that giant intellects can hardly comprehend.

It is weighty on spirits because it includes strenuous duties and strong education. To this meaning, the Holy Prophet is reported to have said, "The Sūrahs of Hūd (No. 112) and al-Wāqi'ah (No. 56) have made me white-haired. Because this Sūrah contains 'Therefore stand firm in the straight Path as thou art commanded. 11/112'" The Holy Prophet recognized the actual weightiness of this command. The reason beyond such weightiness is that it has been issued by Almighty Allah. Books of history and biography of the Holy Prophet have reported the state in which he would enter whenever the Holy Qur'ān was revealed to him. Describing the weightiness of the Holy Qur'ān, Almighty Allah says, "Had We sent down this Qur'ān on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes, which We propound to men, that they may reflect. 59/21"

The Holy Qur'ān is weighty because its bearers as well as those who undertake the mission of applying its instructions to the social lives will certainly suffer ordeals and difficulties in this course. Almighty Allah says, "Alif, Lām, Mīm, Ṣād: A Book revealed unto thee; so, let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn the erring and teach the

Believers. 7/2"

As a preparation to receive these weighty Words and grand responsibility, the Holy Prophet was ordered to offer acts of worship at nights, to adhere firmly to Almighty Allah and to strengthen his ties with Him. From His side, Almighty Allah promised the Holy Prophet of the attainment of the sought results, "And pray in the small watches of the morning: it would be an additional prayer or spiritual profit for thee: soon will thy Lord raise thee to a Station of Praise and Glory. 17/79"

ADMONITION, HEALING, GUIDANCE AND MERCY

Almighty Allah says, "O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, - and for those who believe, a guidance and a Mercy. 10/57"

Let us refer, yet briefly, to the exegesis of these meanings as quoted from Sayyid al-Ṭabāṭabā'iy, the compiler of the famous book of *al-Mīzān fī Tafsīr al-Qur'ān* (10:80-81):

"Al-Rāghib al-Iṣfahāniy, in *Mufradāt Gharīb al-Qur'ān*, says that '*wa'ẓ* (admonition)' means scolding attached with intimidation. Al-Khalīl -ibn Aḥmad al-Farāhīdiy-, a famous Arab linguist, says that '*wa'ẓ* means reminding of goodness in a way of softening the heart. '*Shifā* (healing)' metaphorically stands for the vanishing of the wicked spiritual features that bring about unhappiness, embitter life and deprive of the good of this world as well as the world to come from one's heart. Chest is a metaphoric expression of the heart since hearts lies in chests. Besides, people believe that man realizes things and understands questions through the heart that is also the center of love, hatred, desire, aversion, longing, wish and inclination. From

this cause, the chest is considered the box of the heart as well as its secrets and spiritual features—the virtuous and the wicked.

Commenting on these, Sayyid al-Ṭabāṭabā'iy says, Traditions have confirmed that the Holy Qur'ān heals even physical diseases to the degree that some Ḥadīths state that it is not strange if a dead person for whom the Sūrah of al-Fātiḥah (the Opening Chapter, No. 1) is recited seventy times lives again.

Al-Rāghib al-Iṣfahāniy continues that '*Raḥmah* (mercy) stands for a private feeling in the heart due to the witnessing of another's harm or imperfection. Hence, the source of mercy tries to remove that harm and correct that imperfection. When mercy is ascribed to Almighty Allah, it means the result, not the feeling, of mercy, since Almighty Allah is too far above ordinary emotions. Hence, mercy expresses the ultimate grace of Almighty Allah.

Sayyid al-Ṭabāṭabā'iy also comments, "On account of the fact that creatures are too short to understand the actual meanings of Almighty Allah's Attributes, the aforesaid discussion has been only an aspect among many aspects of discussing these blessed attributes."

If these four attributes (Admonition, Healing, Guidance and Mercy) that Almighty Allah has ascribed to the Holy Qur'ān in the holy verse are added and compared to each other then considered with the Holy Qur'ān, the holy verse will be regarded as general comprehension of the nice results and pure effects of the Holy Qur'ān on the believers' souls since the first moment of listening to the verse to the moment in which these results and effects find a large area in their hearts.

First of all, the Holy Qur'ān touches the believers while they are surrounded by inadvertence and perplexity due to which their inner selves would be darkened by the glooms of suspect and their hearts would be afflicted with the diseases of vices and feelings of wickedness. As a result, the Holy Qur'ān presents its excellent admonition to stimulate them from their inadvertence, reproaches them against their ill intentions and wicked deeds and finally pushes them towards goodness and pleasure.[1]

As a second stage, the Holy Qur'ān gradually purifies the inner selves from the evil qualities and removes the epidemics of intellects and the diseases of hearts one after another until they fade away.

As a third stage, the Holy Qur'ān leads them to the true knowledge, high moral standards and righteous deeds so tenderly that they rise one degree after another and approach them to perfection rank after another until they settle in the nearest position to Almighty Allah and win the reward of the sincere ones.

As a fourth stage, the Holy Qur'ān dresses them the garb of mercy, lodges them in the House of Honor and seats them on the seat of pleasure until they are included with the

[1] A deep look into the Sūrahs that were first revealed in Makkah, such as Sūrah of al-Muddaththir (No. 74) and Sūrah of al-Muzzammil (No. 73), demonstrates that these Sūrahs are characterized by quick rhythm and strong words whose influences are similar to the electric shocks that are used for awakening the inattentive. Their contents, too, are concentrated on reminding of the Hereafter, death, horrors of the Resurrection Day, the inconveniences of the deniers of faith and the display of Almighty Allah's deeds with the past nations.

Prophets, the saints, the martyrs and the righteous; and the best of company are they, and are added to the group of the Nearest servants of Almighty Allah in the highest position of Paradise.

The Holy Qur'ān is thus admonisher, healer of the diseases of hearts, guide to the Right Path and donor of mercy on the command of Almighty Allah. In fact, it admonishes, heals, guides and extends mercy directly without any other cause since it is the link between Almighty Allah and His creatures. Indeed, it is direction and a healing for the diseases of hearts, guidance and mercy for those who believe.[1]

[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 10:81.

LIFE UNDER THE SHADOW OF THE HOLY QUR'ĀN

In my early life, I lived under the shadow and supervision of the Holy Qur'ān for many years. I used to recite it wholly twenty to twenty-five times a year until it mixed with my flesh, blood, thought, tongue and heart. During my recitation, I used to read very meticulously two books of *Tafsīr* that contributed greatly in the formation of my scientific and intellectual personalities. These books are Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy's *al-Mīzān fī Tafsīr al-Qur'ān* and Sayyid Quṭb's *Fī Ẓilāl al-Qur'ān*. Having finished these two books, I summarized the main topics and ideas so that I can refer to them continuously to derive ideas from these and meanwhile I remember these happy moments in which I was engaged with the Holy Qur'ān.

What have I found in the space of the Holy Qur'ān? What will one who lives under the supervision of the Holy Qur'ān discover? Of course, one who lives there will see the greatness of Almighty Allah come from His Sings, laws, directives and power over all things. Indeed, "the whole of the earth is but His handful, and the heavens are rolled up in His right hand." All honor, power and kingdom is with Almighty Allah who shall inherit the earth and all beings thereon. To Him will all the creatures be returned; and He is nearer to them than their jugular vein; and He comes in between a man and his heart; and nothing can ever cause harm or benefit to anything else save on His permission.

From this cause, in the view of the bearer of the Holy Qur'ān, all things, except Almighty Allah, cringe no matter how great they are. However a tyrant claims being great or his fellows try to puff in him greatness, he fades away when Almighty Allah wills such. Almighty Allah's power prevails on all things; hence, the city of Iram, with its lofty pillars, faded away; and the Pharaoh, lord of stakes, faded away; and the one the keys of whose treasures would have been a burden to a body of strong men also faded away. On the other side, the power of the bearers of the Holy Qur'ān is connected to Almighty Allah and thus they fear nothing save Him. "The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house; - if they but knew. 29/41" According to a Ḥadīth, "Almighty Allah will make all things fear him who fears Almighty Allah alone."[1]

Thereupon, the bearers of the Holy Qur'ān will find these great powers that pretended of supremacy and ability to do anything they want—they will see these powers collapse and dissolve in the same way as salt melting in water although they have not been engaged in wars nor have they been conflicted by a more powerful enemy. Yet, Almighty Allah informs us why these powers were terminated, "Those before them did also plot against Allah's Way: but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive. Then, on the Day of Judgment, He will cover them with shame, and say, 'Where are My partners concerning whom ye used to dispute with

[1] Shaykh al-Sadūq: *Man lā Yaḥduruhu'l-Faqih* 4:410.

the godly?' Those endued with knowledge will say, 'This Day, indeed, are the unbelievers covered with shame and misery.' 16/26-27"

Similarly, the bearers of the Holy Qur'ān will be convinced of Almighty Allah's fulfillment of His promise to the believers that the end shall be theirs, but they, first, must undergo mischief and difficulties, "Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried, 'When (will come) the help of Allah?' Ah! Verily, the help of Allah is (always) near. 2/214"

In order that the believers are discriminated, they must be exposed to trials, "Alif Lām Mīm. Do men think that they will be left alone on saying, 'We believe,' and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false. 29/1-3"

Thereupon again, the bearers of the Holy Qur'ān will feel tranquil and will undergo all the problems and ordeals because they will realize that such difficulties are within the norms of Almighty Allah with His believing servants who are thus required to be steadfast in such situations and to regard such difficulties as insignificant since they are for the sake of Almighty Allah Who shall reward the truthful with gratitude: "Now await in patience the command of thy Lord: for verily thou art in Our eyes. 52/48"

"Because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, - whether they suffered thirst, or fatigue, or hunger, in the cause of Allah,

or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good. 9/120"

The bearers of the Holy Qur'ān will taste the exaltation of faith that occupy their hearts as well as the high knowledges that they carry for the peoples who are running aimlessly behind mirage, living for false goals and indulging in fake hopes towards which the fans of Satan push them, such as money, authority and lusts on which they are competing with each other, and fighting each other for things that they will not last for them; rather they will be source of misfortune for them. Moreover, they are making for themselves gods that they worship, obey and show loyalty through rituals, festivities and fairs. For their gods, they are also offering in sacrifice no only animals but also human beings expending milliards of dollars.

The bearers of the Holy Qur'ān will feel that they are not alone and thus they should not feel weak, humble, passive or meek. They will also believe that the incidents and trials that they are experiencing are not unique or innovative: "Say: I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear. 46/9"

On the same line, the bearers of the Holy Qur'ān were preceded by great Prophets, honorable saints, bearers of messages, reformers and righteous servants who certainly suffered ordeals more catastrophic and had to face their peoples; rather they showed patience to the last spark of their lives: "O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those

who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do. 5/105"

"And some of them were on right guidance. But many of them became rebellious transgressors. 57/26"

The bearers of the Holy Qur'ān will witness how Almighty Allah has honored His creatures, namely, the human beings, when He addressed them directly by saying: "We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation. 17/70" Almighty Allah, the Creator of the heavens and the earth and to Whom the Excellent Attributes belong has sent the human beings a message and promised them with favors. This is in reality the most excellent honoring. How can one imagine the feelings of one who reads the message of his Beloved? As the Holy Qur'ān is the covenant of Almighty Allah to His servants; therefore, a believer should look into the covenant of his Creator.

The bearers of the Holy Qur'ān will realize that everything in this universe has been subject to accurate measure and account: "Verily, all things have We created in proportion and measure. 54/49"

"And there is not a thing but its sources and treasures inexhaustible are with Us; but We only send down thereof in due and ascertainable measures. 15/21"

"We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. 21/47"

Likewise, all the creatures on levels of both individuals and communities are progressing on constant laws and regulations: "The ordinances of those before you. 4/26"

"There is not an animal that lives on the earth, nor a being that flies on its wings, but forms part of communities like you. Nothing have we omitted from the Book, and they all shall be gathered to their Lord in the end. 6/38"

None can ever violate this great divine ordinance: "But no change wilt thou find in Allah's way of dealing: no turning off wilt thou find in Allah's way of dealing. 35/43"

Although man cannot escape the fist of the laws and ordinances of Almighty Allah, he worships things other than Him. The laws of Almighty Allah are far above play, jest or amusement: "Our Lord! Not for naught Hast Thou created all this! 3/191"

"I have only created Jinn and men that they may serve Me. 51/56"

"If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing). 21/17"

The laws of Almighty Allah are also far above serendipity for which the atheists drummed and deceived people for long decades. For both of them is destruction!

Indeed, there is a goal beyond the creation of man; therefore, man must live and dedicate all efforts to achieving this goal, which is the attainment of the pleasure of Almighty Allah.

The bearers of the Holy Qur'ān will find therein the divine promise of transcendental aid and power in every situation, hardship, trouble and conflict against the soul that is prone to evil and against Satan. In addition, they will find therein that Almighty Allah is being with them so long as they are being with Him; and All-sufficient is He in giving victory:

"In the case of those who say, Our Lord is Allah,' and, further, stand straight and steadfast, the angels descend on them (from time to time): 'Fear ye not!' (they suggest), 'Nor grieve! But receive the Glad Tidings of the Garden (of Bliss), that which ye were promised. We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for; a hospitable gift from one Oft-Forgiving, Most Merciful!' Who is better in speech than one who calls (men) to Allah, works righteousness, and says, 'I am of those who bow in Islam.' 41/30-33"

Furthermore, the Holy Qur'ān comprises many other verses that confirm the sending down of tranquility on the faithful believers and the aiding them with angels.

The bearers of the Holy Qur'ān will find therein peace of mind, tranquility, cure of mental defects, guidance and bless in addition to each and every item of excellence to which the Holy Qur'ān has referred by saying: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. 13/28"

When the bearers of the Holy Qur'ān find all these, their willpower will be firmer, their hearts will be stronger, their spirits will be more righteous, their determination will increase and their understandings will be more manifest. Then, those individuals will be, like the great reformers headed by the Holy Prophet and Imam `Alī, sources of giving and goodness for themselves and societies.

NECESSITY OF RETURN TO THE HOLY QUR'ĀN

The abovementioned encouragements on the return to the Holy Qur'ān and the living under its shadow are adequately enough. The exorbitance of the loss that has been suffered by the Muslim community due to their abandonment of the Holy Qur'ān is now obvious. Let us now return to the Holy Qur'ān with repentance and regret asking it to lead us again to the path that takes to Almighty Allah and, in the same time, let us think of a way to take out this honorable Book from its isolation that we have imposed upon it and to reactivate its role in the society.

One may think that the Holy Qur'ān is now activated and applied to the lives of the Muslims through the many sessions of teaching, memorizing and reciting it in addition to explaining the rules of its reading and writing.

Although these matters are not irrelevant, they represent the peel of the issue while the most important is the marrow. Pronunciation is only the container that conveys the meaning, the shell that preserves it and the tools that moves it to the mentalities, while the meaning is the core of the issue. It is naturally insufficient to observe the shells and disregard the marrow. It is now clear that what is required is to recover the spirit, connotations, significances, thoughts and concepts of the Holy Qur'ān. Undoubtedly, the first step in this course will be the observance of the way of its recitation, the learning of the meanings of its words and expressions and the applications of the Arabic phonetics to it.

THE ḤAWZAH'S RESPONSIBILITY IN RECOVERING THE HOLY QUR'ĀN

In my conception, the Ḥawzah's students, supervisors, orators and scholars are more responsible that any other social class for recovering the spirit of the Holy Qur'ān to the society. Generally, a society is righteous when the Ḥawzah is righteous and is indecent when the Ḥawzah is indecent, God forbid. The Holy Prophet is reported to have said: "My ummah is righteous when two categories of people are righteous and is indecent when these two are such. These are the scholars of the religion and the rulers."[1]

In one of my books,[2] I have written down that it is terribly sorrowful that the Holy Qur'ān is missing in the curricula of the Ḥawzah whose studies have been unfortunately arranged in a form according to which a student does not require deep penetration in the Holy Qur'ān throughout his readings in the Ḥawzah. Yet, he needs the Holy Qur'ān only when he wants to present the evidences on a grammarian rule, a jurisprudential thesis or a religious question. Hence, the Holy Qur'ān has been taken as stage for the rational investigation rather than nurture for hearts and spirits and remedy for souls. It happens that a student of the Ḥawzah attains a higher rank in jurisprudence and its principles while he has never lived through the atmosphere of the Holy Qur'ān and has not gone through the experience of activation and comprehension of the Holy Qur'ān as a message of mental reformation. Hence, long days and weeks may elapse before a student of the Ḥawzah skims over the pages of the Holy Qur'ān to recite and ponder over its verses

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[1] Shaykh al-Sadūq: *al-Khisal* H. 12.

[2] Namely, '*Recommendations and Advices to the Orators and Students of the Ḥawzah.*'

because of the nonexistence of a deep spiritual tie between such a student and the Holy Qur'ān. If truth be told, had such a student found in the Holy Qur'ān his provisions and requirements, he could not have neglected it. This is of course a great catastrophe for both the Ḥawzah and the society. Moreover, some students of the Ḥawzah may not be able to recite the Holy Qur'ān correctly.

Because the chief mission of the Ḥawzah is to reform the society and take the people nearer towards Almighty Allah, its first mission must be the understanding of the Holy Qur'ān and the working for applying its instructions to the society. The ummah will never attain prosperity unless the Muslims adhere to, seek the guidance of and benefit from the light of the Holy Qur'ān. This fact is mentioned in the famous Ḥadīth of *Thaqalayn* (the two weighty things) that reads: "I am leaving for you the two weighty (precious) things that you shall never go astray if you adhere to; these are the Holy Book of Allah and my Household—my Ahl al-Bayt."[1]

THE MODERN IGNORANCE

Unfortunately, human race is now living through a new Jāhiliyyah (ignorance), though some of them are claiming being Muslims. The Holy Qur'ān has had its own concept about Jāhiliyyah; it has not considered it an era that was terminated with the rising of the sun of Islam; rather it is a social state to which societies retrogress and individuals retrograde whenever they go away from the laws of Almighty Allah. In this regard, the Holy Qur'ān says: "Do they then seek after a judgment of Jāhiliyyah? But who, for a people whose faith is assured, can give better judgment than Allah.

[1] Al-Ḥurr al-ʿĀmily: *Wasā'il al-Shi'ah* 18:19.

5/50"

The Holy Qur'ān has invited attentions to the probability of the return of Jāhiliyyah by saying: "And make not a dazzling display, like that of the ancient Jāhiliyyah. 33/33" The Holy Qur'ān thus wants to say that there will be a second Jāhiliyyah, which is now practiced by people who are experiencing distress, unhappiness and misery. Furthermore, the present Jāhiliyyah has included all the disadvantages of the ancient Jāhiliyyah: survival has been for the strongest. Sodomy has been enacted as a law admitted by the lawmakers who shamelessly accepted marriage between two males. The bad smell of fornication has diffused everywhere carrying animalistic savagery and uncontrollable diseases, such as AIDS and its likes. Defraudation has increasingly spread taking several kinds not only among individuals but also among governments; as a result, there has not been any fairness in the relationships between the human societies. This new form of injustice has been called 'double-dealing'. Monks, rabbis and the other heads of deviation among the evil men and jinn, inspiring each other with flowery discourses, have been betaken as gods besides Almighty Allah. They have deemed unlawful that which Almighty Allah has decided as lawful and deemed lawful that which He has decided as unlawful. Moreover, the gods that are worshipped rather than Almighty Allah have been of various kinds, not mere rocky idols. The devilish mentalities as well as the evil men and jinn have been producing more gods in order to inspire with flowery discourses and hinder from the path of Almighty Allah: "He (Satan) said: 'Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way. Then will I assault them from before them and behind them, from their

right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies).' 7/16-17"

"And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. 7/86"

Too many are those who hinder those who believe in Almighty Allah from the path of Him and seeking in it something crooked from the sound nature. Examples on such are the immoral girls who have entrapped men in snares of seduction, the bourses that charm the fans of money, the artists whose one and only concern is to destroy the social morals and ethics and many others.

All these are considered qualities of and signs on the modern Jāhiliyyah as well as that of every time and place. This is one of the concepts of the Holy Qur'ān that are worthy of being obviously comprehended.

For more explication, let us make a comparison between the beliefs and acts of the ancient Jāhiliyyah from one side and the modern Jāhiliyyah through which we are living. First of all, this comparison is intended to achieve the following goals:

(1) Revision of the concepts and terms of the Holy Qur'ān, inference of all the connotations of these concepts and terms that are required by the Hoy Qur'ān itself, shaking off the dust that is accumulated on these connotations due to the inattention to the Holy Qur'ān and benefiting from the intellects in the understanding of it rather than

referring to it.

(2) Understanding the need for the Holy Qur'ān: If we recognize that people have returned to the foremost Jāhiliyyah, we will realize that they are in need for the return of the Holy Qur'ān so as to practice its role over again in the leading to the actual Islam.

(3) Consolidation of the idea of Imam al-Mahdi's advent through providing scientific evidences: The Holy Qur'ān is not alone sufficient in redeeming the human beings after they have returned to the old *Jāhiliyyah*; rather there must exist a bearer of the Holy Qur'ān who can apply it to the reality in the same way as the Holy Prophet did. Because the Holy Prophet has been the seal of the Prophets, none is qualified to undertake this mission except Imam al-Mahdi—may Almighty Allah accept our souls as ransoms for his blessed advent. The indications to his blessed advents are following each other and the Promised Day is approaching.[1] Yet, this topic requires an independent thesis.

[1] Narrations have confirmed that Imam al-Mahdi will come with a new 'Islam' and a new 'Qur'ān'. Yet, this does not mean that he will brings things strange from the religion conveyed by his grandfather, the Holy Prophet, or from the Holy Qur'ān; rather he will shake off the dust from the Holy Qur'ān and will restore it to life.

CHARACTERISTICS OF THE IGNORANT COMMUNITY IN THE HOLY QUR'ĀN

First Characteristic

The first characteristic of the community of *Jāhiliyyah* in the concept of the Holy Qur'ān is that its individuals worship gods other than Almighty Allah. Of course, worship stands for obedience and loyalty. Almighty Allah says in the Holy Qur'ān: "They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). 9/31" Explaining this holy verse, the holy Imam says: "Indeed, those priests and anchorites did not call those people to worship them, for had they done so, those people would not have obeyed them. Rather, they decided the unlawful as lawful and the lawful and unlawful; therefore, those people, by complying with these things, worshiped them."[1]

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[1] The Qur'ānic term of '*Ibādah* (worship)' requires elaborate elucidation since it is not very clear in the mentalities of the people who think that 'worship' is no more than the performance of the prayer or prostration, not the pure obedience to Almighty Allah. As a result, these people think that they are worshipping Almighty Allah so long as they perform the ritual prayer and fasting even if their behaviors and activities are opposite to the instructions of Almighty Allah that He has revealed in the Holy Qur'ān. Indeed, this is an

This kind of worshipping things other than Almighty Allah was common in the ancient community of Jāhiliyyah; therefore, a verse in the first Sūrah of the Holy Qur'ān, namely Sūrah of al-'Alaq (Chapter of the Clot; No. 69), has demanded with obeying none other than Almighty Allah. It reads: "Nay! Obey him not!"

On these days too, obedience and loyalty were made to various gods. In this regard, the Holy Qur'ān reads:

"But those who take for protectors other than Allah (say): We only serve them in order that they may bring us nearer to Allah. 39/3"

"We erect not, from among ourselves, Lords and patrons other than Allah. 3/64"

"And they would say: Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path. 33/67"

"They followed the command of Pharaoh and the command of Pharaoh was no right (guide). 11/97"

"But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction. 19/59"

"When it is said to them: 'Follow what Allah hath revealed.'

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extremely serious catastrophe that must be exposed. In this regard, Imam Muhammad al-Jawād is reported to have said, "He who listens to a speaker has in reality worshipped it. If that speaker utters on behalf of Almighty Allah, then the listener to him will be worshipping Almighty Allah; but if the speaker utters on behalf of Satan, then it is Satan that is worshipped." (Ibn Shu'bah al-Ḥarrāniy: *Tuḥaf al-'Uqūl* pp.336)

They say: 'Nay! We shall follow the ways of our fathers.' What! Even though their fathers were void of wisdom and guidance. 2/170"

"And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion. About the (evil one) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the penalty of the Fire. 22/3-4"

"The unbelievers got up in their hearts heat and cant—the heat and cant of ignorance (Jāhiliyyah). 48/26"

These were a part of the gods that were worshipped in the ancient Jāhiliyyah rather than Almighty Allah. Namely, these gods were the idols, the dishonest scholars of religion, the tyrants, the passions and lusts of the souls that are prone to evil, Satan, sectarianism and the inherited customs and traditions. The origin of all these gods is the adherence to one's passions. In this respect, the Holy Qur'ān says: "But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing. 28/50"

Are the people of this age different? By 'people' I do not mean those who claim being civilized while they are completely sinking in the mire of ignorance; rather I address those who allowed themselves to carry the name of 'Muslims' while they are joining the caravan of the atheists and immersing themselves in the obedience to the lusts, capricious passions and the gods that are exported to them from the unbelievers, such as sports, arts and a set of crooked conceptions and etiquettes. Hitherto, the Muslims are still obeying their masters and great ones, such as chiefs

of their tribes and noted personalities, without any observance of the sacred Sharī`ah (code of Muslim law). They therefore decided as lawful that which Almighty Allah has deemed unlawful and vise versa. In addition, the customs and traditions that have been inherited from fathers and forefathers are still observed more than the law of Almighty Allah in such an abominable way that the individuals are ready to violate the regulations of Almighty Allah but they will never break these baseless customs and traditions. Opposite to the slogan of Islam that was raised by Imam al-Ḥusayn in Karbalā' on the Day of `Āshūrā[1] that says, "Death must be preceded to dishonor; and dishonor must be preceded to Hellfire," those individuals have raised the slogan of 'Hellfire is preceded to dishonor.' This slogan can be easily made clear through the tribal and social traditions.

At the level of explicit polytheism; worship, obedience and loyalty to other than Almighty Allah can be manifestly noticed in the behaviors of those poor women who obey the mode, fashion houses and etiquettes as well as every modern thing produced by the West, such as clothes, cosmetics and luxuries even if these will cause a violation of the religious laws and regulations. The Holy Qur'ān has predicted that, on the Resurrection Day, these gods will disavow those who worshiped them, "Yet there are men who take for worship others besides Allah, as equal with Allah: They love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see,

[1] Day of `Āshūrā is the tenth of Muḥarram, AH 61; the day on which Imam al-Ḥusayn, along with his family members and companions, was martyred.

behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty. Then would those who are followed clear themselves of those who follow (them). They would see the penalty, and all relations between them would be cut off. And those who followed would say: 'If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us.' Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire. 2/165-167"

Describing these gods that human beings worship, obey and patronize, the Holy Qur'ān says, "The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew. 29/41"

"But the unbelievers—their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account. 24/39"

This noteworthy topic must be studied carefully since it invites the people's attentions to the deviation of their beliefs and shows that they are far away from the pure monotheism and that their obedience to Almighty Allah is inadequate if compared to their obedience to the many idols that they follow. I suggest that this topic is discussed under a thesis entitled 'Idols of Modern Jāhiliyyah'. In addition to ordinary people, this point has not been taken into consideration by the faithful believers; and this fact increases the gravity of the matter.

At the level of implicit polytheism, the matter is more complicated. It is seldom to find an act that is purely intended for the sake of Almighty Allah. For instance, at the gates of mosques you can find the names of their establishers written on big and stony signboards. If the establisher of that mosque has built it for the sake of Almighty Allah, it will be unimportant to write his name so readably, to remind others of this deed or to inform others about it.

Second Characteristic

The second characteristic of the community of *Jāhiliyyah* in the concept of the Holy Qur'ān is that the individuals, for arranging their affairs and achieving order among them, are adopting a code of law that is away from the laws of Almighty Allah: "Do they seek the judgment of ignorance (Jāhiliyyah)? 5/50"

According to the Holy Qur'ān, all judgments that are issued in violation of Almighty Allah's law come under the title of *Jāhiliyyah* judgments. Unfortunately, the majority of the individuals of our (Muslim) community are attaching themselves to tribes governed by tribal laws that are completely opposite to the law of Almighty Allah. These laws were issued by ignorant individuals who were far away from Almighty Allah. To be sure of this fact, one may have a simple look at the different social classes. Not only is our community afflicted with such manmade laws, but also the other societies all over the world are ruled by imperfect manmade laws and regulations (namely, ideologies) that have been enacted by ordinary persons who, in addition to being incapable of discriminating what is actually good for them from what is evil, cannot see further than their noses.

They therefore change an article or add another because they everyday notice flaws in their laws and try to make correct these flaws. Referring to this state, a Ḥadīth has considered each and every violation of the divine law or negligence in its application to the society as *Jāhiliyyah* (ignorance): "He who dies before making a will has indeed died as ignorant. (i.e. non-Muslim)"[1]

The word of the Pharaoh who declared his having been the highest lord of his people is not an individual state; rather it is a recurring state that is at all times repeated by those who have appointed themselves as lawmakers rather than Almighty Allah Who, describing them, says: "They are moved by wrong suspicions of Allah—suspicions due to ignorance. 3/154"

In the past, the idolaters believed that whatever sins one might commit, one's offers to the 'gods' would cancel all these sins. Similarly, because the orators who seize chairs of speech in the ceremonies of Imam al-Ḥusayn's martyrdom inspire to the ordinary people that all their sins and offenses would be pardoned if they shed even a single drop of tear for sake of Imam al-Ḥusayn since such a single tear is enough to guarantee Paradise in the Next World, those people went on committing sins and offenses without restraint. Those orators have inferred this idea from the Ḥadīth that reads: "Paradise will be indisputably the abode of him whoever sheds a single drop of tears—even if it is as small as an insect's wing—for the sake of Imam al-Ḥusayn."[2] In addition, they have inferred the idea from a poet claiming that Hellfire shall not touch the body that is contacted by

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[1] Shaykh al-Ṭūsiy: *al-Rasā'il al-'Asharah* 317.

[2] Ibn Qawlawayh: *Kāmil al-Ziyārāt* 201.

the dust of the pilgrims to Imam al-Ḥusayn's tomb.

As a matter of fact, Imam al-Ḥusayn, in the sight of Almighty Allah, deserves more than these aspects of honoring; rather this intercession will be for those who meet the general qualifications for entering Paradise. To be affected by the martyrdom of Imam al-Ḥusayn is a factor that causes entering Paradise when it is joined by the other qualifications the first of which is to obey the orders of Almighty Allah and keep oneself away from the things that He has deemed unlawful. The Holy Qur'ān has clearly stated this qualification for winning the intercession (*Shafā`ah*): "They offer no intercession except for those who are acceptable by Allah. 21/28" Likewise, Imam Ja`far al-Ṣādiq has declared: "Our *Shafā`ah* shall never be given to those who disregard the (performance of) prayers."[1] Unless one who commits sins because he shed tears for Imam al-Ḥusayn and this deed will take him to Paradise—unless such a person repents to Almighty Allah purely and does things that He pleases, he will suffer the inconveniences of his evil deeds. Manifestly, the Holy Qur'ān declares: "Then shall anyone who has done an atom's weight of good see it; And anyone who has done an atom's weight of evil shall see it. 99/7-8"

Deviation in beliefs causes people to turn away from religion and to have insufficient cognizance if they are anesthetized by false beliefs opposite to the Holy Qur'ān. People's adherence to such false beliefs has made them neglect acting upon the Holy Qur'ān.

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[1] Al-Majlisiy: *Biḥār al-Anwār* 76:136.

Third Characteristic

Among the characteristics of *Jāhiliyyah* are unveiling, making up, showing charms, profligacy and circulation of scandal. In this regard, the Holy Qur'ān saya, "And do not display your finery like the displaying of the Jāhiliyyah of yore. 33/33"

Unfortunately, the present community has overtopped all the past nations in matters of profligacy, libertinism and giving variety to seduction, misleading and trapping in dissolution in addition to exploiting all the modern potential for circulating decadence.

In the past, the people of Quraysh decided unlawfulness of circumambulating the Holy House (Ka`bah) putting on one's clothes, claiming that since one has committed sins while putting such clothes, he\she must circumambulate the Holy House putting on new clothes bought from the city of Makkah or naked! On account of this, a man or a woman who could not find new clothes had to circumambulate the Holy House naked!

Similarly, the modern fans of Satan, in addition to the establishment of cabarets of dissolution and lechery, have invented new methods of circulating decadence with new titles, such as sports that have become no less licentious than nightclubs and cabarets; rather such cabarets are in fact less harmful than these clubs of sports, since dissoluteness in nightclubs are practiced furtively as they are rebuffed by everybody and thus those who frequent there are attempting to hide themselves so that the dishonor of visiting such places will not be ascribed to them. On the other hand, the acts of profligacy that are practiced under the title of sports are acted openly and proudly and are

blessed by everybody. Those have been the most amusing plaything for Satan who can direct them anywhere he pleases.

The same thing can be said about the other titles, such as beauty queens, fashion houses and arts while all these are in reality titles of recklessness, impudence and indecency that are covered by socially acceptable wrappings and none can be saved from the traps of such trickeries except those who Almighty Allah protects. The goal of all these inventions is the same; it is to cause humanity to experience animalistic savagery, sexual chaos and the fire of the flaming lusts.

Fourth Characteristic

Within the other characteristics of *Jāhiliyyah* are the conceptual corruptions and the erroneous views about life. For instance, in the past nations some of the ignorant people would not accept to give their daughters in marriage to individuals belonging to clans other than theirs since they believed that they had enjoyed superiority over others. In modern *Jāhiliyyah*, too many are the social classes that carry the same belief. The best example in this respect is the behaviors of some Sayyids—the descendants of the Holy Prophet. They refuse to give their daughters in marriage to individuals belonging to other than their lineage causing their daughters to become spinsters, to miss marriage and to be deprived of the right of establishing a family and feeling the pleasure of motherhood.

The reason beyond all these is their fathers' erroneous and ignorant views about life. Indeed, such wrong conceptions are opposite to the Holy Qur'ān that says, "O mankind! Reverence your Guardian-Lord, Who created you from a single person, created, of like nature, His mate, and from

them twain scattered (like seeds) countless men and women. 4/1" Instructing his people, the Holy Prophet is reported to have said, "If you are sure of a person's reason and religiosity, you should then accept to marry him your daughter."[1]

Likewise, if such people are taking pride in their belonging to the Holy Prophet, let it be known to them that the Holy Prophet takes pride in his belonging to Islam and in his obedience to Almighty Allah, not in his being Muḥammad son of `Abdullāh.

Almighty Allah says: "But it has already been revealed to thee,- as it was to those before thee, 'If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good).' 39/65"

"And if the messenger were to invent any sayings in Our name, We should certainly seize him by his right hand; And We should certainly then cut off the artery of his heart; Nor could any of you withhold him (from Our wrath). 69/44-47"

The Holy Prophet himself says, "If I disobey (Almighty Allah), I will certainly be perished."[2]

Hence, those who claim belonging in lineage to the Holy Prophet while they are violating his instructions are valueless. They are only trading in his name.

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shi`ah* 14:51.

[2] Al-Majlisiy: *Biḥār al-Anwār* 22:467.

Fifth Characteristic

Within the other characteristics of both ancient and modern forms of *Jāhiliyyah* is the modification in the values and criteria of preference among people. The actual divine criteria have been distorted into illusionary devilish ones. In the conception of the Holy Qur'ān, piety is the criterion: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). 49/13"

"Say: In the bounty of Allah and in His Mercy—in that let them rejoice; that is better than the (wealth) they hoard. 10/58"

In the conception of *Jāhiliyyah*, the criterion of superiority is fortunes, prestige and sons. Describing such criterion, the Holy Qur'ān says, "The mutual rivalry for piling up the good things of this world diverts you from the more serious things, until ye visit the graves. 102/1-2" "They said: We have more in wealth and in sons, and we cannot be punished. 34/35"

This matter is too obvious to be discussed; therefore, it is sufficient to cite the following holy verses:

"Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded for blood and excellence; and wealth of cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals to return to. Say: Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness

to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure and holy; and the good pleasure of Allah. For in Allah's sight are all His servants. 3/14-15"

"It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness. These are the ones for whom there is a multiplied reward for their deeds, while secure they reside in the dwellings on high. 34/37"

Sixth Characteristic

Within the common features of the ancient and modern *Jāhiliyyah* is the circulation of moral indecencies, like drinking of intoxicants, fraudulent deals, cheating, telling lies and sodomy. Referring to these indecencies, the Holy Qur'ān says, "Satan's plan is but to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain. 5/91"

"Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure; But when they have to give by measure or weight to men, give less than due. 83/1-3"

"Do ye indeed approach men and cut off the highway and practice wickedness even in your councils? 29/29"

Moreover, they have mocked at the guiltless people: "And his people gave no answer but this: they said, 'Drive them out of your city. These are indeed men who want to be clean and pure!' 7/82"

History has registered the name of Ja'far ibn Abī-Ṭālib for he abstained from drinking intoxicants and committing

fornication in the pre-Islamic era.

Within the other indecencies of the *Jāhiliyyah* is that survival has been for the strongest. Moral standards, human idealities and divine moralities have no longer been existent. The foremost and most important thing has been personal interests. The current civilization is smashing entire peoples and destroying crops and cattle for the sake of the so-called interests, which in their conceptions are above everything else. They have also considered the actual aim that man must seek, which is the pleasure of Almighty Allah and the obtainment of the rewards of the Next World—they have considered this aim as retardation and reactionism.

The Holy Qur'ān says, "While another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah-suspicions due to ignorance. They said, 'What affair is this of ours?' Say thou, 'Indeed, this affair is wholly Allah's.' They hide in their minds what they dare not reveal to thee. They say to themselves, 'If we had had anything to do with this affair, We should not have been in the slaughter here.' Say, 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death;' but all this was that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. 3/154"

The one and only goal of the individual of *Jāhiliyyah* has been to have anything to do with the affairs.

Seventh Characteristic

One of the most significant characteristics of *Jāhiliyyah* is the avoidance of enjoining the right and forbidding the wrong. In fact, this matter is the main cause beyond the

existence of *Jāhiliyyah*. Passing on this critical point, the Holy Prophet is reported to have said, "What would you do if all your women were corrupt and your youth were deviated, and no one enjoined the right and forbade the wrong?" He was asked: "O' Prophet of Allah! Will this happen?" He replied, "Yes. It will get even worse. What will you do when the people enjoin the wrong and forbid the right?" He was asked: "O' Prophet of Allah! Will things ever get this way?" He replied, "Yes, it will get even worse than this. What will you do when the people consider the right as the wrong and the wrong as the right?"[1]

Unfortunately, the modern communities have reached at this stage of regarding the right as wrong and the wrong as right. The first spark of this stage is started by the scholars of religious knowledge, whom are introduced by the Holy Qur'ān as 'doctors of law', when they show negligence and failure to carry out their duties duly. Now, the best example on those scholars of religious knowledge is the students and personalities of the Ḥawzah.

The Holy Qur'ān says: "Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do. Why do not the rabbis and the doctors of Law forbid them from their habit of uttering sinful words and eating things forbidden? Evil indeed are their works. 5/63"

"Nor did they usually forbid one another the iniquities which they committed. Evil indeed were the deeds, which they did. Thou seest many of them turning in friendship to the unbelievers. Evil indeed are the works, which their souls have sent forward before them with the result, that Allah's

[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 11:397.

wrath is on them, and in torment will they abide. 5/79-80"

The turning in friendship to the unbelievers is one of the features of the community that is against Islam. About this defect, Imam `Alī says, "Verily, those who existed before you were perished because they used to commit acts of disobedience (to Almighty Allah) while the rabbis and doctors of law did not forbid them against such. When they went to excess in committing such acts of disobedience, punishments were inflicted upon them. Therefore, you must enjoin the right and forbid the wrong; and let it be known to you that enjoining the right and forbidding the wrong will neither cause the (predestined) time of death to be closer nor will it cut off the decided sustenance."[1]

Without the practice of this duty, the believers will be worthless in the views of Almighty Allah, the Holy Prophet and even their enemies. Although among the people of Quraysh before Islam there were groups of monotheists, namely the *Aḥnāf*, who believed in and served Almighty Allah and disregarded the idols, they were worthless in the view of the polytheists because they had neglected the duty of enjoining the right and forbidding the wrong.

Almighty Allah has decided the carrying out of the duty of enjoining the right and forbidding the evil as one of the qualities of the true Muslim community. Listen to the following holy verses:

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. 3/110"

"Allah will certainly aid those who aid his cause, for verily

[1] Al-Hurr al-`Āmilīy: *Wasā'il al-Shī`ah* 11:395.

Allah is full of Strength, Exalted in Might, able to enforce His Will. (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong: with Allah rests the end and decision of all affairs. 22/40-41"

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain felicity. 3/104"

"The believers, men and women, are protectors one of another' they enjoin what is just and forbid what is evil. They observe regular prayers, practice regular charity and obey Allah and His Messenger. On them will Allah pour His mercy, for Allah is Exalted in power, Wise. 9/71"

Because this thesis is based upon suggestions and intimations for the purpose of opening the horizons of pondering over the issues discussed herein since each issue takes to thousand subjects, it seems sufficient to stop at this amount of the holy verses that confirm the extraordinary significance of enjoining the right and forbidding the wrong.

Eighth Characteristic

The submission to fables and superstitions has been within the characteristics of *Jāhiliyyah*. In the past, the Arabs used to see an evil omen in the sounds of crows and owl. Nowadays, the people in the West meaninglessly see an evil omen in number thirteen. In the same way as soothsayers, in the past, spread remarkably and found a good market, people are nowadays hurrying to palmists, geomancers, zodiacs and the professionals in such practices of mysticism that are believed by the ignorant and naïve people.

Ninth Characteristic

Among the characteristics of *Jāhiliyyah* is the deterrence of the Holy Qur'ān and the using of various ways to take people away from it. In the past, al-Naḍr ibn al-Ḥārith, who had listened to the history of the ancient kings during his stay in Persia, used to go after the Holy Prophet. Whenever the Holy Prophet finished delivering a sermon, al-Naḍr would take his place and narrate the stories of the ancient kings. He then would ask people whether his narrations or the Holy Prophet's words were better. The people of the ancient *Jāhiliyyah* used to describe the Holy Qur'ān as "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening, 25/5" and "a tale invented" or they used to clap loudly whenever the Holy Prophet used to recite the Holy Qur'ān so as to prevent others from listening to him. Describing this situation, the Holy Qur'ān says: "The Unbelievers say, 'Listen not to this Qur'ān, but talk at random in the midst of its reading, that ye may gain the upper hand!' 41/26"

"But if they see a Sign, they turn away and say, 'This is but transient magic.' 54/2"

Following the ancient ones, the modern ignorant people are ascribing the same descriptions to the Holy Qur'ān. They have claimed the Holy Qur'ān's being the words of 'Muḥammad' that stand for a human genius rather than divine revelation. They have also attempted to write down books on the contradiction in the Holy Qur'ān; and when they failed and were wiped out by the Holy Qur'ān that has imposed its safety from any contradiction upon them, they have used the utmost level of their malignancy and cunning in order to empty the Holy Qur'ān from its contents and isolate it practically from the reality through changing it

into mere chants that are intoned by singers before the audience who express their hilarity by shouting '*Allah ya Shaykh*' or into amulets that people hang to their chests or on the walls of their houses. In fact, this style is more dangerous and more influential than al-Nadr ibn al-Ḥārith's.

Tenth Characteristic

The people of *Jāhiliyyah* are characterized by indisputable acting upon the inherited traditions and customs, rigor in adherence to them and steadfastness in keeping them even if they are proven false. Such acts are resulted from narrow-mindedness and emotionalism that decide the customs of fathers and forefathers as incontrovertibly sacred. As the Holy Qur'ān has hinted at this point repeatedly, we can understand that it was one of the ordeals suffered by all the Prophets. Listen to the following holy verses:

"When they are told to follow the Revelation that Allah has sent down, they say, 'Nay, we shall follow the ways that we found our fathers following.' What! Even if it is Satan beckoning them to the penalty of the blazing Fire. 31/21"

"Truly, they found their fathers on the wrong path; so, they too were rushed down on their footsteps. 37/69-70"

"They said, 'Comest thou to us, that we may worship Allah alone and give up the cult of our fathers? Bring us what thou threatenest us with, if so be that thou tellest the truth!' 7/70"

"Nay! They say, 'We found our fathers following a certain religion and we do guide ourselves by their footsteps.' Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said, 'We found

our fathers following a certain religion and we will certainly follow in their footsteps.' He said, 'What! Even if I brought you better guidance than that which ye found your fathers following?' They said, 'For us, we deny that ye, prophets, are sent on a mission at all.' 43/22-24"

The aforementioned verses in general and the last two ones in particular show that the serious ordeal of adhering to the customs of the fathers and forefathers were suffered by everyone, whether Prophets or not, who wished to reform and to liberate his society from mischief.

Not different from the ancient *Jāhiliyyah*, the modern one has adhered to baseless customs and etiquettes just because they are inherited from the previous generations. Our societies, in particular, have very long suffered the inconveniences of such hereditary traditions.

Eleventh Characteristic

The misidentification of the actual leader (Imam) is also among the characteristics of the ancient and modern societies of *Jāhiliyyah*. A famous Ḥadīth reads: "He who dies before he recognizes the Imam of the age in which he lives has in fact departed this life without being Muslim."[1]

Recognition in this regard does not mean knowing the Imam's name or personal qualities; rather it stands for the recognition of one's perfect responsibility towards the Imam and the carrying out of this duty appropriately. It is distressing to confess that we all are showing shortcoming in this aspect. We have failed to do our duties towards our Imam, namely Imam al-Mahdi (may Allah accept our souls as ransoms for him). This form of *Jāhiliyyah* has been

[1] Shaykh al-Ṣadūq: *Kamāl al-Dīn wa-Tamām al-Ni'mah* 409.

described in the following famous Supplication:

"O Allah! (I implore to You to) make me recognize You, for if I do not recognize You I will not (be able to) recognize Your Prophet. O Allah! (I implore to You to) make me recognize Your Prophet, for if I do not recognize Your Prophet I will not (be able to) recognize Your Claim (Hujjah). O Allah! (I implore to You to) make me recognize Your Claim, for if I do not recognize Your Claim I will go astray from my religion."[1]

Of course, going astray from the actual religion is the same as *Jāhiliyyah*.

The topic of the inevitability of the existence of an Imam that acts as Claim for Almighty Allah in every age requires an elongated study since such as study will reveal our obligation and duty towards our Imam and will answer many questions and intellectual problems that are aroused on this topic and are unknown for both the believers and the unbelievers. The Holy Imams represent the gate of Almighty Allah that takes to Him;[2] therefore, one who does not recognize Almighty Allah's gate will not be able to reach at Him, and not to journey towards Almighty Allah is to journey towards elsewhere, and to journey towards elsewhere is to go astray: "Apart from truth, what remains but error? How then are ye turned away. 10/32"

Twelfth Characteristic

Absolute submission to materiality; denunciation of metaphysics; and denial of the unseen—these three aspects are within the common features of the ancient and modern societies of *Jāhiliyyah*. The Holy Qur'ān says, "And they

[1] Al-Kulayniy: *al-Kāfi* 1:337.

[2] *Ibid* 1:196.

sometimes say, 'There is nothing except our life on this earth, and never shall we be raised up again.' 6/29"

"And they say, 'What is there but our life in this world? We shall die and we live, and nothing but time can destroy us.' But of that they have no knowledge: they merely conjecture. 45/24"

The Holy Qur'ān has identified exalted goals to the achievement of which man must dedicate his lifetime:

"I have only created Jinn and men that they may serve Me. 51/56"

"O my people! Worship Allah; ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein, then ask forgiveness of Him, and turn to Him in repentance, for my Lord is always near, ready to answer. 11/61"

"Then We made you heirs in the land after them, to see how ye would behave. 10/14"

Man has not been created for the purpose of enjoying the pleasures of this world; rather man has been made the representative of the Creator on this land so as to construct and make it the tillage for the Next World, not to make it his final target and utmost goal. The Creator will then take account of man's deeds to see how he acts.

The following verse is a divine reproach for those who are sinking in the love for materialities: "Does man think that he will be left uncontrolled without purpose? Was he not a drop of sperm emitted in lowly form? Then did he become a leech-like clot; then did Allah make and fashion him in due proportion? And of him He made two sexes, male and female. Does not He, the same, have the power to give life to

the dead? 75/36-40" We admit that Almighty Allah does have the power to give life to the dead and to do anything that He wills.

On the other hand, one must not deprive oneself of taking his share from the pleasures of this world provided that he will not make these pleasures the one and only purpose of his existence on this earth; rather one must exploit these pleasures for attaining the actual goal, which is the achievement of Almighty Allah's pleasure. The Holy Qur'ān says: "But seek, with the wealth which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not occasions for mischief in the land: for Allah loves not those who do mischief. 28/77"

It has been said that this world is the ranch of the Next World[1] and the trade-place of the true servants of Almighty Allah. In this world, the true believers hope for a commerce -with Almighty Allah- that will never fail.

Thirteenth Characteristic

Disunity, separation and discord are among the characteristics of *Jāhiliyyah*. Hinting at this topic, Almighty Allah says, "Be not ye among those who join gods with Allah; those who split up their religion and become mere sects— each party rejoicing in that which is with itself. 30/31-32"

The reason of such discord is that they have thrown away the one pivot around which they all must gather. This pivot is the Unity of Almighty Allah (*Tawḥīd*). The Holy Ka`bah has been made the symbol of this Unity. Yet, a community that is far away from Almighty Allah has been rent into

[1] Ibn Abi-Jumhūr: *Ghawālī al-La'ālī* 1:267.

countries that have amounted to more than 180. It has also been separated into races and nationalities inside the same country. Moreover, it has been separated into miscellaneous ideological trends to the degree that the individuals of the same society, nationality and religion can be easily divided into Communists, Capitalists... etc. Even inside the same religion, many sects manifest themselves as following certain ideologies and courses. The Holy Qur'ān has attracted attentions to the fact that such separation is one of the divine punishments for the turning away from Almighty Allah's course: "Say, 'He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance—each from the other.' See how We explain the signs by various symbols; that they may understand. 6/65"

Islam has thus come to unite the human beings through this glorious Qur'ān: "And hold fast, all together, by the rope which Allah stretches out for you, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you that ye may be guided. 3/103"

"Should they intend to deceive thee,- verily Allah sufficeth thee: He it is that hath strengthened thee with His aid and with the company of the believers. And moreover He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise. 8/62-63"

Fourteenth Characteristic

Because they lost the Next World and exerted all efforts in satiating their deceitful lusts and desires, the people of the ancient and modern *Jāhiliyyah* panic about death and about whatsoever indicates to it. In this regard, the Holy Qur'ān says: "Say, 'If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere.' But they will never seek for death, on account of the sins which their hands have sent on before them. And Allah is well-acquainted with the wrongdoers. Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years, but the grant of such life will not save him from due punishment. For Allah sees well all that they do. 2/94-96"

"Say, 'O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of other men, then express your desire for death, if ye are truthful!' But never will they express their desire for death, because of the deeds their hands have sent on before them! And Allah knows well those that do wrong. 62/6-7"

"When fear comes, thou wilt see them looking to thee, their eyes revolving, like those of one over whom hovers death. 33/19"

Despite everything, the Holy Qur'ān decides for them an indisputable fact: "Say, 'The death from which ye flee will truly overtake you, then will ye be sent back to the Knower of things secret and open; and He will tell you the truth of the things that ye did!' 62/8"

"Say, 'Running away will not profit you if ye are running away from death or slaughter; and even if ye do escape, no

more than a brief respite will ye be allowed to enjoy!' 33/16"

"Wherever ye are, death will find you out, even if ye are in towers built up strong and high! 4/78"

"Say, 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.' 3/154"

Fear of death then must be treated by preparing oneself for it through acting righteous deeds that achieve Almighty Allah's pleasure and take close to Him in addition to doing well in this world so that the result will be excellent in the Next World.

The aforementioned discussion is sufficient indication that contributes in opening wide the door of thinking in the matter since the most important step in the treatment of our social defects is the accurate identification of the malady before prescribing the remedy.

Throughout the aforecited points, it has been obvious that the title of *Jāhiliyyah* can be said to the humankind at the present time. Nevertheless, Almighty Allah's observation to His servants (creatures) is always present in an equal degree for all peoples. The past *Jāhiliyyah* was not preferred to the present and did not enjoy any privilege; therefore, in the same way as Almighty Allah bestowed upon the past *Jāhiliyyah* with the Holy Prophet and the glorious Qur'ān, He will never leave the modern one to no avail. The human community is now more requiring than any other time to the divine reformer, namely Imam al-Mahdi—may Allah accept our souls as ransoms for him—and to the Holy Qur'ān so as to emancipate us from the bottoms of *Jāhiliyyah* to the pinnacle of Islam. We thus are required to dedicate all our

efforts to making use of the Holy Qur'ān's capacity to cure the defects of humanity and take it up towards perfection. Indeed, the Holy Qur'ān is everlasting, enduring and generous up to the Resurrection Day. One of the aspects of the Holy Qur'ān's everlastingness is its capability to diagnose the malady of any community in any time and prescribe the treatment. Our mission is thus to consult its contents and seek for the treatment for our individual and social defects. For instance, when the community is inflicted with separation and disunity, the treatment will be Almighty Allah's saying, "And hold fast, all together, by the rope which Allah stretches out for you, and be not divided among yourselves. 3/103" Nevertheless, we must realize that the 'rope of Allah' stands for the Holy Qur'ān and the Ahl al-Bayt as has been explained by a Ḥadīth.

When the community is inflicted with cowardice and debility, the treatment must be Almighty Allah's saying, "Wherever ye are, death will find you out, even if ye are in towers built up strong and high! 4/78"

And His saying, "Say, 'The death from which ye flee will truly overtake you; then will ye be sent back to the Knower of things secret and open, and He will tell you the truth of the things that ye did!' 62/8"

When the community passes through ordeals, misfortunes and difficulties, the medicine must be Almighty Allah's saying, "Or do ye think that ye shall enter the Garden of bliss (Paradise) without such trials as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried, 'When will come the help of Allah?' Ah! Verily, the help of

Allah is always near. 2/214"

When the community feels frustrated and despairing, the treatment must be Almighty Allah's saying, "And never give up hope of Allah's soothing mercy. Truly, no one despairs of Allah's soothing mercy except those who have no faith. 12/87"

And His saying, "And who despairs of the mercy of his Lord but such as go astray? 15/56" "We will, without doubt, help our messengers and those who believe, both in this world's life and on the Day when the Witnesses will stand forth. 40/51"

If we hold responsible others or vicissitudes of time for our deviation and injustice, we must ponder over Almighty Allah's saying, "Whatever good, O man, happens to thee, is from Allah; but whatever evil happens to thee, is from thy own soul. 4/79"

And His saying, "Allah does not change a people's lot unless they change what is in their hearts. 13/11"

And His saying, "It is not Allah that hath wronged them, but they wrong themselves. 3/117"

When people, without discernment or deliberation, go behind the majority raising the false slogan of 'Follow the majority', the Holy Qur'ān replies them saying, "Yet no faith will the greater part of mankind have however ardently thou dost desire it. 12/103"

And saying, "Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture; they do nothing but lie. 6/116"

And saying, "And most of them believe not in Allah without associating other as partners with Him. 12/106"

The Holy Qur'ān has treated numerous social defects one of which is rumor. Rumor is in reality a lethal defect that causes isolation among the individuals of a society, shakes off its entity and confuses its settlement. Treating rumors, the Holy Qur'ān says, "When there comes to them some matter touching public safety or fear, they divulge it. If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them direct. Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan. 4/83"

LESSONS LEARNT FROM THE HOLY QUR'ĀN'S METHOD

It seems proper to refer to some lessons that are derived from the method of the Holy Qur'ān's reforming and guiding the communities to the right path.

First Lesson

At the treatment of a certain case, it is important to pay attention to causes more than effects. When an ailed person sees a physician and tells about the symptoms of his case, the most important task of the physician should be diagnosing the ailment and prescribing the medicine. It will be nonsense if the physician treats the symptoms, be it headache, upset stomach or high temperature, but does not identify the cause. Let us give an example from the actuality of the society. To treat the social defects of women's exposed primping, the youths' licentiousness and blind imitation of the West, the abstinence from defraying the Islamic taxes (Khums and Zakāt) or from performing the obligatory prayers, the commitment of indecencies -such as drinking strong drinks or committing sodomy- or the people's general and deliberate turning away from carrying out the instructions of Almighty Allah's law—to treat any of these cases, it is insufficient to say that this deed is obligatory and thus everybody must carry it out while that one is forbidden and thus everybody must withdraw from it. In fact, the individuals of the society are generally Muslims and they know for sure which deed is obligatory and which is

forbidden. To treat such cases, it is necessary to diagnose the reason behind the vulnerability of the religious sanction in the views of the individuals and then to treat it. Such vulnerability, which is the major motive that pushes towards the application of the religious instructions, has resulted from the weakness of the moral and doctrinal aspects of the society. From this cause, the Holy Qur'ān, in its first revelations at Makkah, concentrated on these two aspects through presenting the true doctrines and defending them with various irrefutable evidences as well as disproving any spurious argument that would be aroused against them. In most cases, the Holy Qur'ān provoked the potentials of their naïve nature for the reason that it stands for a sentimental proof that is undeniable, indubitable and found in each individual's inner self. In addition, the Holy Qur'ān has cared for exhibiting scenes from the Resurrection Day and Almighty Allah's deeds with the ancient nations as well as many situations of admonition and lessons that contributed in awakening the intellects and purifying the hearts. Only after that, the Holy Qur'ān presented the laws that should be obligatorily carried out by people. They therefore responded to it voluntarily. It is known for everybody that the duration of the revelation at Makkah was longer than it in al-Madīnah. This fact bears out the increasing interest in the aspects of causes other than effects.

Second Lesson

Depending upon the previous lesson, the second lesson that is learnt from the Holy Qur'ān's method of educating both the individuals and societies is the necessity of constructing the ethical and doctrinal personalities of the Muslim individuals.

In this construction, the Holy Qur'ān has used many methods. In my lectures entitled '*al-Rujū` ilā Allāh* (Return to Almighty Allah)', I have discusses all these methods in details, saying:

The Holy Qur'ān, in the construction of the ethical and doctrinal personalities of the Muslim individuals, has taken the method of the three worlds that are experienced by human beings; namely intellect, heart and soul. For instance, the Holy Qur'ān has connected the heavens' stopping its blessings to reach people, the lands' closing off their wealth, the evils' predominating on people and the non-respondence to the supplications—he has connected all these phenomena to the negligence of the duty of enjoining the right and forbidding the evil. This connection takes us to the result that to get rid of such harmful phenomena, the community must carry out this duty. To this meaning, the following Ḥadīth refers by saying, "If you forsake (carrying out the duty of) enjoining the right and forbidding the evil, blessings will be withdrawn from you and misfortunes will be inflicted upon you and the evils among you will be given free hand over you and then your supplications will not be responded."[1]

On the top of the methods followed by the Holy Qur'ān are the following:

(1) The Holy Qur'ān displays scenes from the horrors of death and the Resurrection Day, such as the disputes of the atheists and the indecent people in Hellfire with each other or with their devils.

(2) The Holy Qur'ān reminds of Almighty Allah's deeds

[1] Shaykh al-Ṭusiy: *Tahdhīb al-Aḥkām* 6:176.

with those who turned away from the obedience to Him: "Do they not travel through the earth, and see what the end of those before them who did evil was? Allah brought utter destruction on them, and similar fates await those who reject Allah, 47/10" "They (the unbelievers) denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment. 3/11"

(3) The Holy Qur'ān lists the innumerable graces that Almighty Allah has conferred upon His creatures and then they, according to an undeniable natural rule, must repay these graces with gratitude: "Is there any reward for good other than good? 55/60"

(4) Finally, the Holy Qur'ān confirms that pleasure will cover man's heart, life and community if he carries out the law of Almighty Allah: "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them All kinds of blessings from heaven and earth. 7/96"

It is doctrine and ethics that sketch the goal experienced by man and thus they identify the features of his march. For instance, when a charitable project is suggested or a help is needed, the first to donate or offer that help will be naturally the religious person who seeks Almighty Allah's pleasure and hopes for His rewards, not the one who, being far away from the religion, cares for nothing other than worldly pleasures. Describing such persons, the Holy Qur'ān says, "They are already in despair, just as the unbelievers are in despair about those buried in graves. 60/13"

In the previous example, doctrine will motivate the religious persons to contribute in charitable works. Ethics and

doctrines thus leave great influences on the individuals' conducts and urge them to carry out the religious instructions.

On account of this, I call upon you to be among the seekers of the Next World rather than this transient world, for the main reason for the deterioration and deviation of the Muslim community has been that the Muslims missed the goal for which they live and thus they had to follow various paths. The Holy Qur'ān says, "Verily, this is My way, leading straight. Follow it; follow not other paths. They will scatter you about from His great path. Thus doth He command you that ye may be righteous. 6/153"

Now, our main task is to fill in the spaces of the intellects and hearts of the community with true beliefs and ethics so that its individuals will correct their march and regulate their lives according to the will of Almighty Allah. We must also pursue the method of the Holy Qur'ān in enlivening and softening the hearts and disciplining and feeding the souls with the true beliefs that are the origin of decencies. In this respect, the Holy Qur'ān says, "Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of Allah and of the truth which has been revealed to them, and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. 57/16"

Intellectuals and educationists are advised to study thoroughly the topic of the Holy Qur'ān's methods of admonition and self-discipline since if a rational person ponders truthfully over the holy verses in this respect, he will certainly review the course of his life. The following

holy verse is a clear example on the Holy Qur'ān's method of admonition and self-discipline: "How many were the gardens and springs they left behind; and corn-fields and noble buildings; and wealth and conveniences of life, wherein they had taken such delight? Thus was their end! And We made other people inherit those things. And neither heaven nor earth shed a tear over them nor were they given a respite again. 44/25-29"

In this regard, I advise the gentle readers to read the book entitled '*al-Qalb al-Salīm* (the Sound Heart)'. This book is of two volumes—written by a pure-hearted author—the first of which discusses the doctrine while the other discusses the ethics.

Third Lesson

The third lesson that must be learnt from the method of the Holy Qur'ān is graduality in guidance and reformation and treating people leniently. The most obvious example on graduality in the Islamic legislation is the case of forbidding the strong drinks. Being a firm custom in the society, the forbiddingness of drinking intoxicants required consecutive stages.

As a first stage, Almighty Allah revealed the following verse: "They ask thee concerning wine and gambling. Say, 'In them is great sin and some profit for men; but the sin is greater than the profit.' 2/219" As a result, some people abstained from strong drink because they understood their having included great sin and Almighty Allah had forbidden shameful deeds, whether open or secret, and sins. Others decided a small amount of which since it included some profit.

As a second stage, Almighty Allah revealed the following verse: "O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say. 4/43" As a result, some abstained from it and decided not to have anything that might be in contrary to the prayers.

As a third stage, Almighty Allah revealed the verse that declared clearly and openly the forbiddingness of strong drink: "O ye who believe! Intoxicants and gambling and dedication of stones and divination by arrows are an abomination of Satan's handwork. Eschew such abomination that ye may prosper. 5/90"

The Holy Qur'ān was revealed on stages in a period of twenty-three years for many purposes one of which was to treat each incident along with its surroundings such as time, place, social conditions and intellectual levels of people as well as their readiness to receive and apply the law to their conducts.

Graduality may take miscellaneous forms: when we attempt to treat a deep-rooted social problem, such as the adherence to the tribal baseless regulations, we must first invite the attentions to the arguments against the accuracy and advantages of such regulations and to the suspicions about them. Then, we should present substitutes and options that can be accepted as counterparts of these regulations. When such suspicions influence the mentalities to the degree that suitable substitutes are sought, people will be satisfied of the necessity of changing. Only then will it be possible to rebuff these regulations. Prompt failure will be the result of any direct attempt to remove these regulations if such preliminary steps are not taken into consideration. In addition, because such regulations are so deep-rooted and

firm owing to the fact that man naturally adores the heritage of the ancestors, all those adorers will stand against any direct attempt of changing this social phenomenon.

When the Holy Prophet was divinely commissioned to convey his mission, he did not malign at the idols directly; rather he, along with Imam 'Alī and Lady Khadījah, worshipped Almighty Allah openly before the polytheists of Quraysh who could not hurt or criticize him at all. Yet, his deed made the publics put many questions: What were these three individuals doing? Whom were they worshipping? Why had they disregarded their people's worship? What was the source of such unyielding courage and faith that made them stand fearlessly against the all?

Although these questions and their likes motivated a good group of people to convert to Islam,[1] the polytheists of Quraysh did not object to the Holy Prophet because he did not incense or enrage them since he had not yet criticized their idols directly.

Fourth Lesson

The fourth lesson that we must learn from the method of the Holy Qur'ān is the observance of and the invitation of the people's attentions to the basic foundations of the ummah's entity without which it cannot be preserved. The Holy Prophet focused very much on the duties that he predicted to be neglected after him, such as enjoining the right and forbidding the wrong, the divinely commissioned leadership of the Muslim community (namely Imamate), the loyalty to the believers, the disavowal of the unbelievers, the love for

[1] For instance, refer to the story of 'Abdullāh ibn Mas'ūd's conversion to Islam that is recorded in all books of Islamic history.

the Holy Prophet's relatives, the adherence to the Holy Qur'ān and the Ahl al-Bayt and the perseverance on attending in the mosques and the congregational prayers in general and the Friday Prayer in particular.

As immediately as the Holy Prophet departed the ummah, the Muslims neglected all these foundations that would preserve their entity and thus their downward slope began hastily. From this cause, any return to righteousness and reformation must pass through the renewal of the roles of these foundations in the life of the Muslim community.

Fifth Lesson

The fifth lesson that must be learnt from the method of the Holy Qur'ān is that the bearers of the Holy Qur'ān, whose mission is to reform and guide the community to the right path, must be condoled and soothed so that all the difficulties and misfortunes that they suffer in their mission will be taken as easy. In this regard, the Holy Qur'ān says, "Alif, Lām, Mīm, Ṣād; a Book revealed unto thee, so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn the erring and teach the believers. 7/1-2"

"Perchance thou mayest feel the inclination to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, 'Why is not a treasure sent down unto him or why does not an angel come down with him?' But thou art there only to warn! It is Allah that arrangeth all affairs. 11/12"

"And do thou be patient, for thy patience is but from Allah; nor grieve over them. And distress not thyself because of their plots. For Allah is with those who restrain themselves

and those who do good. 16/127-128"

"Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. 3/186"

Amongst the many verses of the Holy Qur'ān that recommend with patience, the following one is considered the nicest and the most expressive: "Now await in patience the command of thy Lord, for verily thou art in Our eyes, 52/48" This holy verse comprises the core of custody, kindness, mercy, protection, guidance... etc.

Furthermore, entire Sūrahs have been revealed to the Holy Prophet for purpose of soothing him. For instance, one who reads the Sūrah of Yūsuf (Prophet Joseph) feels that it was revealed in the harshest period that the Holy Prophet had to suffer during the conveyance of Almighty Allah's Message in the city of Makkah before his emigration to al-Madīnah. In this period, the Holy Prophet lost his supporter, Abū-Ṭālib, and his sincere wife, Lady Khadījah, and despaired practically of the people of Quraysh's response to him. Having tried to find an abode other than Makkah, he directed towards al-Ṭā'if, but he could not find anything comfortable there! In the midst of such depression and gloominess, the Sūrah of Yūsuf was revealed to the Holy Prophet narrating to him the story of Prophet Joseph whose brothers conspired against him and threw him in the dip, which meant inescapable death according to natural laws. As He willed for Joseph to survive, Almighty Allah led a caravan to that pit in order to save Joseph and then sell him

to the house of the ruler of Egypt where he had to suffer the ordeal caused by the ruler's wife as well as the other ladies of that house. He therefore was imprisoned for several years and was then saved by Almighty Allah Who taught him the interpretation of events. He thus became the manager of the public treasury of Egypt and then the king after he had captured the hearts of people on account of his high moral standards and well management. At that time, his brothers, who in the past conspired with each other against him, came to him with full submission. Out of his great strength of mind and kind heart, Prophet Joseph pardoned them, saying as is in the word of the Holy Qur'ān, "This day let no reproach be cast on you; Allah will forgive you, and He is the Most Merciful of those who show mercy. 12/92" Hence, Almighty Allah reunified the family of Prophet Jacob, Joseph's father.

The same word of Prophet Joseph was repeated by the Holy Prophet, Muḥammad, when Almighty Allah gave him victory over the polytheists of Quraysh after they had conspired with each other against him in the same way as Prophet Joseph's brothers conspired against him.

The people of Quraysh allied each other against the Holy Prophet and showed him various sorts of bitterness that obliged him to flee his hometown. When Almighty Allah gave him victory over them, they were quite sure that he would revenge himself upon them. As he entered their city after he had defeated them totally, he said to them, 'What do you think that I am going to do with you?' 'Only the good, for you are a noble brother and the son of a noble brother,' answered they. As a matter of fact, this reply was a confession from them of the Holy Prophet's nobility and high morality. He then said to them, 'I will repeat the same

wording of my brother Joseph: (This day let no reproach be cast on you.) Go, you are released.'[1]

Sixth Lesson

The sixth lesson that must be learnt from the method of the Holy Qur'ān is the encouragement on learning, seeking education and mastership of any knowledge that draws near to Almighty Allah and increases one's wisdom. It is said that the Holy Qur'ān comprises more than five hundred verses urging to learning and to ponderation over things, praising the knowledgeable, condemning ignorance and threatening the ignorant of bad consequences.

The Holy Qur'ān has made the qualities of learnedness, understanding and acquaintance with Almighty Allah the cause of doubling the power of the believers tenfold. The last statement in the following holy verse corroborates this fact: "O Prophet! Rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred. If a hundred, they will vanquish a thousand of the unbelievers, for these are a people without understanding. 8/65"

On the other hand, the Holy Qur'ān has considered steadfastness, which is one of the most essential reasons for victory, increase the believers' power twofold only: "For the present, Allah hath lightened your task, for He knoweth that there is a weak spot in you. But even so, if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah, for Allah is with those who patiently persevere. 8/66"

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[1] Shaykh al-Huwayziy: *Tafsīr Nūr al-Thaqalayn* 2:460.

This concept is applicable to all aspects of life. The Holy Qur'ān has in reality supplied the believers with many concepts that can be put under the title of 'Instructions of Conflicts against the Atheists.' In this regard, listen to the following holy verse: "And slacken not in following up the enemy. If ye are suffering hardships, they are suffering similar hardships; but ye have hope for Allah, while they have none. And Allah is full of knowledge and wisdom. 4/104"

Since damage will afflict both parties, absconding from battlefields is meaningless. Yet, the difference between the two parties is that the party of the believers hopes for Almighty Allah and for the rewards in the Next World while the other party hopes for nothing. Accordingly, the party of the believers will lose nothing while the other party, whose penalty will be unbearable chastisement, will win nothing.

In the same respect, the Holy Qur'ān reads, "It is He Who got out the unbelievers among the People of the Book from their homes at the first gathering of the forces. Little did ye think that they would get out. And they thought that their fortresses would defend them from Allah! But the wrath of Allah came to them from quarters from which they little expected it, and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the believers. Take warning, then, O ye with eyes to see. 59/2"

"It was not fitting for the people of al-Madīnah and the Bedouin Arabs of the neighborhood to refuse to follow Allah's Messenger nor to prefer their own lives to his, because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they

suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good. Nor could they spend anything for the cause of Allah -small or great- nor cut across a valley, but the deed is inscribed to their credit that Allah may requite their deed with the best reward. 9/120-121"

It is thus meaningless to fall behind in offering all things necessitated by the obedience to Almighty Allah, including efforts and property, and to mistrust Him when we are asked to defray the legal taxes, such as the Zakāt and Khums.

In the same respect, the Holy Qur'ān reads, "In the end, We deliver Our messengers and those who believe. Thus is it fitting on Our part that We should deliver those who believe. 10/103"

It is worthy for everyone to move in heart, spirit and intellect to that duration, which is the most pleasant throughout the history of humankind, and to imagine oneself being within the faithful group that surrounded the Holy Prophet and accompanied him since the difficult time when he first promulgated for his Mission when the faithful believers were a few feeble individuals who had to encounter various sorts of torture at the hands of the polytheists of Quraysh, up to the period after the Battle of al-Aḥzāb (the aliens) when feebleness and despair crept hurriedly into the hearts and minds of the enemies of the Holy Prophet whose victories followed each other beginning with the Ḥudaybiyah Truce then the conquest of Khaybar up to the conquest of Makkah, al-Ṭā'if, the Yemen and finally the entire Arab

Peninsula. One must experience the great feelings of imagining being present on these occasions and being one of those to whom the following direct address of the Holy Qur'ān was delivered from the All-exalted Lord, the Director of all affairs and the Creator of the heavens and the earth, saying:

"In the Name of Allah; the All-beneficent, the All-merciful: Those who reject Allah and hinder men from the path of Allah,- their deeds will Allah render astray from their mark. But those who believe and work deeds of righteousness and believe in the Revelation sent down to Muhammad—for it is the truth from their Lord—He will remove from them their ills and improve their condition. This is because those who reject Allah follow vanities, while those who believe follow the truth from their Lord. Thus does Allah set forth for men their lessons by similitudes. Therefore, when ye meet the unbelievers in fight, smite at their necks. At length, when ye have thoroughly subdued them, bind a bond firmly on them, thereafter is the time for either generosity or ransom until the war lays down its burdens. Thus are ye commanded; but if it had been Allah's Will, He could certainly have exacted retribution from them Himself; but He lets you fight in order to test you, some with others. But those who are slain in the Way of Allah; He will never let their deeds be lost. Soon will He guide them and improve their condition. And admit them to the Garden which He has announced for them. O ye who believe! If ye will aid the cause of Allah, He will aid you and plant your feet firmly. But those who reject Allah,- for them is destruction, and Allah will render their deeds astray from their mark. That is because they hate the Revelation of Allah; so He has made their deeds fruitless. Do they not travel through the earth and see what the end of

those before them who did evil was? Allah brought utter destruction on them, and similar fates await those who reject Allah. That is because Allah is the Protector of those who believe, but those who reject Allah have no protector. Verily Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow; while those who reject Allah will enjoy this world and eat as cattle eat; and the fire of Hell will be their abode. And how many cities, with more power than thy city which has driven thee out, have We destroyed for their sins? And there was none to aid them. Is then one who is on a clear path from his Lord, no better than one to whom the evil of his conduct seems pleasing and such as follow their own lusts. 47/1-14"

"Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance of power as He granted it to those before them and that He will establish in authority their religion—the one which He has chosen for them, and that He will change their state after the fear in which they lived to one of security and peace. They will worship Me alone and not associate aught with Me. If any do reject faith after this, they are rebellious and wicked. 24/55"

In the midst of such a divine promise, the Holy Qur'ān has warned against the endeavors of the hypocrites who discourage the believers from facing their enemies and mock at their powerlessness missing out the fact that the secret of the believers' power is their connection to Almighty Allah Who, in this respect, says, "Lo! The hypocrites and those in whose hearts is a disease say, 'These people; their religion has misled them.' But if any trust in Allah, behold! Allah is Exalted in might, Wise. 8/49"

Under the title of "Instructions of Conflicts against the Atheists," all the divine promises of triumph and overcoming, inheritance of the earth, attaining the good end, having Almighty Allah with the believers for all time, the angels' descending to them with tranquility from their Lord, removal of their terror and grief, Almighty Allah's favorable transaction of purchasing their persons and property for Paradise, the manifold profits from Him in return of their loaning Him a goodly loan and their spending for the sake of Him and many other alike promises—all these are listed under the aforesaid title.

In this regard too, the biggest fact that the Holy Qur'ān corroborates is that triumph and defeat before the external enemy, namely the foes of the Muslims, is in reality a part of triumph and defeat before the internal enemy, which is one's soul that is prone to evil as well as Satan. As the Holy Qur'ān promises the believers of the inheritance of the earth and all beings thereon, it makes as an essential and first step self-discipline and the application of the divine method to one's self: "And We wished to be gracious to those who were being depressed in the land, and to make them imams, and to make them the heirs, and to establish a firm place for them in the land, and to show Pharaoh and Hāmān and their hosts, at their hands, the very things against which they were taking precautions. 28/5-6"

In view of that, the first step in giving the earth in inheritance to the believers is to make them imams (i.e. leaders), which stands for purifying and cleaning their souls.

In addition, the Holy Qur'ān assures that any triumph against the foes is worthless unless it is linked to triumph against Satan and to faithful acting for the sake of Almighty

Allah, since a worker whose deeds are not intended purely for Almighty Allah's sake and for attaining His pleasure will not be different from the deeds of the foes of Islam since both, such being the case, are working for the sake of this worldly life and thus losing any lot in the Next World.

When the Muslims were gravely defeated in the Battle of Uḥud, the Holy Qur'ān addressed them, saying, "Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail because of some evil they had done. 3/155" Hence, their defeat and turning away from the battlefield were caused by the evil deeds that they had done. On the other hand, the Holy Qur'ān declares, "O ye who believe! If ye will aid the cause of Allah, He will aid you and plant your feet firmly. 47/7" To aid the cause of Allah is to be obedient to Him, lest He is free of all needs from all creation: "Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance of power as He granted it to those before them and that He will establish in authority their religion—the one which He has chosen for them, and that He will change their state after the fear in which they lived to one of security and peace. They will worship Me alone and not associate aught with Me. If any do reject faith after this, they are rebellious and wicked. 24/55"

Supporting this meaning, the Holy Prophet has been reported that on seeing the returning armies from the battlefront, he said, "Blessed are those who have performed the minor jihād (Struggle for Almighty Allah's sake), and have yet to perform the major one." When he was asked what the major jihād is, the Holy Prophet replied, "This is

the jihād of one's self."[1]

Let us cite the following example from our present life:

The Muslims are currently going to great pains for facing the aggressions of the corrupt State of Israel and sparing no effort in removing it. Yet, they must understand that this wicked entity is no more than one of the symptoms that emerged to the body of the Muslim community as a result of a deep-rooted disease, which is in fact the cause and origin of all of these symptoms. This disease is the Muslims' turning away from the divine course and shunning applying it to their practices. Consequently, they should not pay all attentions to the symptoms and forget the origin of their disease. In other words, they should treat the disease rather than the symptoms. An intellectual[2] has likened the case of the Arabs, in their conflict against the Zionists, to a bull in the fields of bullfighting; while the bull concentrates on and uses all its powers, attention and anger to the red piece of cloth, it forgets completely the matador who catches that red piece of cloth in order to excite and then kill it through thrusting into its neck many daggers. We must not be like that bull, which is completely inattentive to its real killer while it is chasing a meaningless piece of cloth.

It is obviously unquestionable that the Muslims approach triumph as much as they draw themselves near to Almighty Allah.

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[1] Al-Ḥurr at-'Āmiliy: *Wasā'il al-Shi'ah* 11:122.

[2] This is Shaykh Jawdah Sa'īd.

Seventh Lesson

The seventh lesson that must be learnt from the method of the Holy Qur'ān is that in order to undertake the mission of reforming an amiss social state or ministering to a defect in the mentality, belief or behavior or meeting a shortcoming, the doses of the treatment must be taken time and again rather than being stopped at the first time. In the Holy Qur'ān, the accounts of the Prophets have been repeated more than ten times; yet at each time, they have taken a new, entertaining style that has its own flavor, influence and role in achieving its aim as well as its impression that is different from the other styles of the same account and contents.

One of the urgent issues in the modern Muslim society is the concern of the women's displaying their charms excessively and openly before men. This act is in reality a thorough compliance with and a playing of the role of Satan who has undertaken the mission of hindering human beings from the right path of Almighty Allah: "He (Satan) said, 'Because thou hast thrown me out of the way, lo! I will lie in wait for them (human beings) on thy straight way; then will I assault them from before them and behind them, from their right and their left. Nor wilt thou find, in most of them, gratitude for thy mercies. 7/16-17"

Such immoral women are employing various processes for seducing men and dragging them to doing acts of disobedience to Almighty Allah. Among such processes are the exposed unveiling and primping, the alluring movements in the schools and faculties of coeducation, the displaying of the bodily charms, the indecent sports and the sexually attractive movies and shows.

In order to treat this lethal defect that devastates our society, we can write down a book on the deviant social practices, and another one on women affairs and a third one on the roles of sports and arts in confounding the social moralities, and a forth one on the problems, dilemmas and ambitions of the collegians, and a fifth one on the youth generally, and a sixth one on family laws and ties according to the Islamic legislation... etc. This is because the social problem of the indecent unveiling and primping is connected to all of these topics, and to deal with it on all of these levels will give it a new picture and style that is definitely different from the other styles used when the problem is discussed on other levels. Besides, the social classes to whom such books are addressed will make the question more inclusive and, as a result, the conclusions will be more comprehensive.

Eighth Lesson

The seventh lesson that must be learnt from the method of the Holy Qur'ān is that all the ways that are probably useful for achieving guidance to the right path of Almighty Allah must be taken. The Holy Qur'ān has used the three worlds of human beings (namely intellect, heart and soul) for the purpose of attracting them towards the obedience to Almighty Allah. In my lectures entitled '*Let us Return to the Qur'ān*' I have discussed elaborately this point.

On many occasions, the Holy Qur'ān has taken on sound nature as its evidence. According to a tradition, the cause of revealing the Holy Qur'ān has been to stimulate the hidden potentials of man's sound nature. Unquestionably, sentiment is the most obvious and the most honest of the evidences. Addressing the sound nature, the Holy Qur'ān

says, "Do ye then see the human seed that ye throw out? Is it ye who create it or are We the Creators? We have decreed death to be your common lot and We are not to be frustrate from changing your forms and creating you again in forms that ye know not. And ye certainly know already the first form of creation; why then do ye not celebrate His praises? See ye the seed that ye sow in the ground? Is it ye that cause it to grow or are We the cause? Were it Our Will, We could crumble it to dry powder and ye would be left in wonderment, saying, 'We are indeed left with debts for nothing. Indeed are we shut out of the fruits of our labor.' See ye the water which ye drink? Do ye bring it down in rain from the cloud or do We? Were it Our Will, We could make it salt and unpalatable; then why do ye not give thanks? See ye the Fire which ye kindle? Is it ye who grow the tree which feeds the fire or do We grow it? We have made it a memorial of Our handiwork and an article of comfort and convenience for the denizens of deserts. Then celebrate with praises the name of thy Lord, the Supreme. 56/58-74"

In the course of blaming the disobedient, the Holy Qur'ān says, "Is there any reward for good other than good? 55/60"

Reminding man of the Lord's incalculable graces, the Holy Qur'ān says, "If ye would count up the favors of Allah, never would ye be able to number them. 16/18"

Back to our earlier question; how is it possible to restore the Holy Qur'ān to life and benefit from it? The responsibility of the revival of the Holy Qur'ān must be undertaken by two parties—the society and the Ḥawzah. If truth be told, the Ḥawzah is the title and epitome of the Muslim community's cognizance, contemplation and religious level. As has been earlier said, the most significant function of the Ḥawzah as

regards the community is the presentation of the Holy Qur'ān's concepts, views, notions, ethics and beliefs to the community as appropriately, accurately and purely as required by the Holy Qur'ān in order to make its role effectively active in the lives of the Muslims through more than one channel, such as the sermons in the sessions of celebrating Imam al-Ḥusayn's martyrdom, the religious lectures and assemblies, the sermons of the congregational prayers in general and the Friday Prayer in particular and the publishing of books, magazines and periodicals.

Nevertheless, these channels must be preceded by an important thing; the study of the Holy Qur'ān must be among the curricula of the Ḥawzah on two levels:

First Level

The Holy Qur'ān must be studied on the level of the primary studies of the Ḥawzah. The students of this level must be taught the following course:

(1) They must memorize and learn how to recite the Holy Qur'ān according to the grammatical and morphological rules of the Arabic language and within the lawful frame.

(2) In order that the students of the primary stage in the Ḥawzah will have a general idea about the meanings of the texts of the Holy Qur'ān, they must study a general exegesis and explanation of the words of the Holy Qur'ān even if in the form of vocabulary and explanation, as is followed in the famous book entitled *Tafsīr Shubbar*.

(3) The students of this level must study the scientific fields of the Holy Qur'ān. The best book that can be

taken as curriculum of this subject is the famous book of *al-Bayān fī Tafsīr al-Qur'ān*[1] or the introduction of the famous book of *Ālā' al-Raḥmān*.[2]

(4) Competitions on the various fields of the knowledge of the Holy Qur'ān must be held. Then, prizes and gifts must be presented to the winners.

Second Level

The Holy Qur'ān must also be studied on the level of the high studies of the Ḥawzah. The method of this study can take the following steps:

(1) Specialization in the Qur'ānic studies must be established. The best stage of such field of knowledge is after the accomplishment of the high studies of the Ḥawzah (*Sufūḥ*) so that the student of the Qur'ānic studies prepares a private course and presents his thesis. Before this stage, the seeker of the Qur'ānic studies, after making use of certain books on this topic, must be put under a certain test in order to discover his exact qualifications in this field. When competence is proven, the scholar of the Qur'ānic studies must dedicate all his efforts and time to the study of the Holy Qur'ān and must be supplied with the necessary reference books so that he will be graduated as instructor, exegete or searcher in the knowledge of the Holy Qur'ān.

(2) The exegesis of the Holy Qur'ān (terminologically *Tafsīr*) must be studied elaborately and deeply either

[1] Written by Ayatollah Abu'l-Qāsim al-Khū'iy, this book has been translated into English under the title '*Prolegomena to the Qur'ān*'.
[2] This book is written by Muḥammad Jawād al-Balāghiy.

totally or partially, through selecting certain verses that serve a certain goal or discuss a certain topic. One of the famous books of *Tafsīr* can be taken as the course for this purpose, and an instructor can explain and comment on the material of such a book to the students and can also add any useful information excerpted from other books of *Tafsīr* as well as other reference books of the Qur'ānic studies. In my conception, the best two reference books of *Tafsīr* that can be useful for this mission is Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy's *al-Mīzān fī Tafsīr al-Qur'ān* and Sayyid Quṭb's *Fī Ẓilāl al-Qur'ān*. The contents of these two books can act as courses for the study of the exegesis of the Holy Qur'ān since each book has its own method of interpretation that is totally different from the other. This fact can be obviously noticed by anyone who reads the two books.

(3) After studying a general interpretation of the words and expressions of the Holy Qur'ān, certain curricula of studying the concepts, views, system, proposals and philosophy of the Holy Qur'ān about universe and existence must be identified for the students of the Qur'ānic studies. Although the familiar partial method of studying the verses of the Holy Qur'ān is the original, it is recommended to study the method of the objective survey of the Holy Qur'ān rather than the partial one. In my book entitled '*Madkhalun ilā Tafsīr al-Qur'ān* (An Introduction to the Exegesis of the Holy Qur'ān)', I have made a comparison between the two methods. It is also advisable to throw thorough light on the scientific topics of the

Holy Qur'ān that are applicable to the reality on the levels of beliefs, ethics and intellectuality. For instance, it is recommendable to study the topics of piety, patience, understanding, monotheism, Imamate, loyalty to the divinely commissioned leadership of the Holy Imams, Resurrection, Satanic inspirations, the Muslim community along with the constituents of its construction and the factors of its collapse, hope, admonition, learning lessons from the past experiments, Almighty Allah's deed with the past nations and societies and so on. As these topics and their likes are understood according to the notion of the Holy Qur'ān, the majority of our ideas will be changed positively. Because of the accumulation of the miscellaneous interpretations and personal judgments on the texts of the Holy Qur'ān that have been influenced by sectarian and extremist views in addition to the violent campaigns of the foes of Islam, the currently circulated meanings of the words and expressions of the Holy Qur'ān are not exactly compatible to their true denotations, especially if we take into consideration the induction of the places of the verses in the Holy Qur'ān.

As an example on the social notions of the Holy Qur'ān, I have earlier presented the notion of *Jāhiliyyah*, according to the conception of the Holy Qur'ān, along with the qualities and characteristics of the ignorant society and have referred to the substitutes of *Jāhiliyyah* as provided by the Holy Qur'ān.

As another example, let us provide the Holy Qur'ān's

conception about *Fiqh*.[1] Although this word, in the conception of the Holy Qur'ān, stands for the acquaintance with Almighty Allah, its common sense is the acquaintance with the religious laws. Obviously, there is no relationship between the two connotations; rather they participate in the general sense of acquaintance.

Let us ponder over the following holy verse: "Nor should the believers all go forth together. If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people when they return to them that thus they may learn to guard themselves against evil, 9/122" It is generally known that to guard oneself against evil and to be pious are not originated from acquaintance with religious laws; rather guarding oneself against evil is resulted from spiritual, psychological and intellectual sources. Similarly, only after the attainment of piety and recognition of Almighty Allah can one be stimulated to learn the religious laws and to apply them to one's practices. To be sure of this fact, one can try it oneself. Even if all the books of religious laws are read, understood and mastered, they will not lead one to be cautious and pious; rather too many are those who are well-versed in the religious laws while they are using all their knowledge and capacities for collecting the materials of this transient world and thus they are far away from the course of Almighty Allah. The Holy Qur'ān has cited an example on such a *faqīh*, saying: "Relate to them the story of the man to whom

[1] The Arabic word *fiqh* has mainly two denotations. As a branch of knowledge, *fiqh* is the study of the religious laws (jurisprudence) and thus *faqih* is the well-qualified authority in the religious laws. As a mental power, *fiqh* stands for understanding and thus *faqih* is one who is well-versed in an item of knowledge.

We sent Our signs (knowledge) but he passed them by; so Satan followed him up and he went astray. If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog; if you attack him, he lolls out his tongue, or if you leave him alone, he still lolls out his tongue. That is the similitude of those who reject Our signs; so, relate the story perchance they may reflect. 7/175-176"

According to the verses of the Holy Qur'ān, the center of *fiqh* is the heart. This is a clear-cut proof on the fact that the word *fiqh* stands for the acquaintance with Almighty Allah. The center of the acquaintance with the religious laws is the intellect, while the center of the recognition of Almighty Allah is the heart. The Holy Qur'ān reads, "They prefer to be with the women who remain behind at home. Their hearts are thus sealed and so they understand not (i.e. they have no *fiqh*). 9/87"

It also reads, "They have hearts wherewith they understand not (i.e. have no *fiqh*). 7/179"

Another holy verse has considered *fiqh* (firm acquaintance with Almighty Allah, the Origin and the Resurrection) the motivation of doubling the power of the believers tenfold. The last statement in the verse corroborates this fact: "O Prophet! Rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred. If a hundred, they will vanquish a thousand of the unbelievers, for these are a people without understanding. 8/65"

Confirming this concept, the Holy Prophet is reported to have said, "May I inform you about the true *faqīh*? It is he who does not call people to despair of the mercy of Almighty

Allah, who does not call them to feel secured from the punishment of Him, who does not make them lose hope in the soothing compassion of Him, who does not allow them to commit acts of disobedience to Him and who does not abandon the Qur'ān and adhere to something else. Verily, knowledge without understanding is worthless; and recitation (of the Holy Qur'ān) without pondering over the meaning is worthless; and act of worship without acquaintance (with Almighty Allah) is worthless.[1] On the Resurrection Day, a caller will call upon them, 'O People! Verily, this day, the nearest of you to Almighty Allah shall be the most fearful of Him; and the most favorable of you to Him shall be the doers of the best deeds; and the winners of the grandest reward of Him shall be the most desirous for gaining what He has in possession (through acting righteous deeds that He pleases).' Then, Almighty Allah shall say, 'This day shall I not inflict upon you both the disgrace of the transient world and the disgrace of the Hereafter.' He, the Exalted, shall then order to bring seats for them on which they shall sit and He shall approach them with His All-omnipotent Face with pleasure after He will have rewarded them excellently."[2]

According to this tradition, the qualities of a *faqīh* is any righteous deed that draws near to Almighty Allah.

In another tradition, Imam `Alī is reported to have said, "In the messages of the *faqīhs* and wise people, there was no

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[1] According to Shaykh al-Ḥurr al-`Āmiliy, in *Wasā'il al-Shi`ah* 4:829, the Ḥadīth stops at this point. Rather, in other reference books of Ḥadīth, it continues.

[2] Mūsā al-Zinjāniy: *Madīnat al-Balāghah* 98 (as quoted from Ismā`il ibn Mūsā ibn Ja`far: *al-Ja`fariyyāt*).

more than these three maxims: (1) For him who has made the affairs of the Hereafter his main concern, Almighty Allah shall settle the concerns of his worldly life; (2) For him who improves his inner self, Almighty Allah shall improve his outer self; and (3) For him who builds good relations with Almighty Allah, He shall cause his relations with people to be positive."[1]

Imam ʿAlī ibn Mūsā al-Riḍā is also reported to have said, "Forbearance and knowledge are within the signs of a *fiqh*. Silence is one of the doors of wisdom. It yields amicability and leads to every goodness."[2]

The Holy Prophet is reported to have said, "My ummah is righteous when two categories of people are righteous and is indecent when these two are such. These are the *faqīhs* and the rulers."[3]

In conclusion, the *faqīh* according to the conception of the Holy Qur'ān is not necessarily *faqīh* according to the term of the Ḥawzah and vice versa. Many are the pure saints whose nearness to Almighty Allah and the honors that He has conferred upon them are witnessed by everybody. Meanwhile, these saints are not full acquainted with the studies of the Ḥawzah. On the other hand, too many are the scholars and students of the Ḥawzah who are well-versed in the jurisprudential questions, theories and theses and are conversant with the reason-based and traditional fields of knowledge while their hearts are far away from Almighty Allah and they know nothing about self-discipline, self-building, ethics or pure-heartedness. Such individuals are

[1] Shaykh al-Ṣaduq: *al-Khiṣāl* 129.

[2] *Ibid* 158.

[3] Al-Ḥurr al-ʿĀmiliy: *Wasā'il al-Shi'ah* 4:837.

not *faqīhs* in the conception of the Holy Qur'ān. However, the most excellent individuals are those who enjoy the qualities of the two meanings of *fiqh*, such as our master scholars who have mastered both the jurisprudential and the mystic fields of knowledge. About such *faqīhs*, a Ḥadīth reads, "Faqīhs are the representatives of the Messengers (of Almighty Allah)."[1]

In the same way, we must understand the other Ḥadīths so that the exalted meanings of the Holy Qur'ān will not be wasted.

In the respect of the Ḥawzah, it is sufficient to refer to the following Ḥadīth that manifests without a doubt the responsibility of the Ḥawzah for the enlightenment, guidance and reformation of the community:

It has been narrated that the Holy Prophet, once, delivered a sermon opening it with statements of praise and gratitude to Almighty Allah and statements of laudation for some groups of the Muslims. He then said, "Why is it that I see some peoples neither learning nor understanding nor comprehending from their neighbors? I swear by Him Who grasps my soul that if they keep on such I will hasten on for them punishment in this world."

The Holy Prophet then left towards his house. The companions asked each other about the reference in the Holy Prophet words, and those who had understood it answered, "As much as we know, he must have meant those scholars whose neighbors are discourteously ignorant."

Then, a group of those scholars visited the Holy Prophet and asked the reason for his having praised certain groups of the

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[1] Al-Mirzā al-Nūriy: *Mustadrak al-Wasā'il* 13:124.

Muslims and dispraised others. Directly, he addressed to them saying, "You must educate your neighbors, enjoining them to act righteously and forbidding them from evildoing. If you do it not, I will certainly hasten on for you punishment in this world." Asking for respite, they said, "O Allah's Messenger: Give us a respite of one year because we require this period for teaching them." The Holy Prophet agreed on this and recited before them Almighty Allah's saying, "Curses were pronounced on those among the Children of Israel who rejected faith, by the tongue of David and of Jesus the son of Mary, because they disobeyed and persisted in excesses. Nor did they usually forbid one another the iniquities which they committed. Evil indeed were the deeds which they did. 5/78-79"[1]

In addition to the aforementioned suggestions for the Ḥawzah, I remind them of the fact that the common responsibility is the perseverance on reciting and making use of the Holy Qur'ān at all times. More light will be shed on this topic in the next chapter.

Although this responsibility must be burdened by all the classes of the Muslim community, the scholars and students of the Ḥawzah have been liable for it exclusively because they are required to persevere in the recital and comprehension of the Holy Qur'ān more than anyone else is. Generally, the Muslim community is entirely required to follow these steps as much as each individual can. For instance, those who have a little acquaintance with the Holy Qur'ān can begin with reading the books of simplified *Tafsīr*, such as *Tafsīr Shubbar*. In this regard, I advice each Muslim

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[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 6:84 (as quoted from al-Suyūṭiy: *al-Durr al-Manthūr*).

individual to begin his life with the Holy Qur'ān through reciting it from the copies that comprises interpretations so that he/she will understand, at least, the words and expressions of the Holy Qur'ān while reciting them. I myself followed this method and then harvested its remarkable fruits throughout my life. As a second step, it is advisable to recite the Holy Qur'ān again but in a more advanced manner through reading higher books of *Tafsīr*, such as Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy's *al-Mīzān fī Tafsīr al-Qur'ān* and Sayyid Quṭb's *Fī Ẓilāl al-Qur'ān*, as well as other books that deal with the concepts and topics of the Holy Qur'ān. One can pick up a definite topic and then investigate all the verses that deal with it so that the Holy Qur'ān's concept about that topic will be inferred since the Holy Qur'ān is expected to treat all the actual problems—whether doctrinal, ethical or mental—of the society.

It will be preferred if such inference be under the supervision of a scholar from the Ḥawzah since such experts can provide useful directions, answer unknown questions and guide to the best way of deduction. In fact, the relationship between the Ḥawzah and the society must be reciprocal in the sense that each one should be the completion of the other. In plain words, the Ḥawzah directs the society to the right and the society must force the Ḥawzah to be at the level of the responsibility, as well as the needs and ambitions of the Muslim community, that is required from it. The Ḥawzah must also act according to the demanding challenges of the age in which the Muslim community live. Such being the case, the well-qualified students of the Ḥawzah will manifest themselves and the community will realize the fittest.

The Holy Qur'ān cannot be comprehended adequately unless

it is embraced as a message that achieves self-building and reformation of the community and unless it is raised for facing the wrong and deviation that unfortunately covers the human race. Only then will the Holy Qur'ān live in the same atmospheres when it was revealed and will it reveal its secrets. It is insufficient to recite it for seeking blessings although this aim is not unacceptable.

It is also necessary for the Holy Qur'ān to be studied according to the temporal revelation of its verses. Yet, such a study will definitely counter huge difficulties because of the nonexistence of decisive proofs on the temporal order of the verses. In any event, it is possible to find out a good deal of information in this respect, which will certainly present many advantages in the field of the acquaintance with the gradual steps of the Holy Qur'ān on the path of social reformation since it is undeniable that the Holy Qur'ān was revealed gradually according to events.

As a matter of fact, the gradual revelation of the Holy Qur'ān had its direct and effective influence on the states that it treated. In this regard, Almighty Allah says, "It is a Qur'ān which We have divided into parts from time to time in order that thou mightest recite it to men at intervals. We have revealed it by stages. 17/106"

Naturally, since the Holy Qur'ān is mainly a book of education, guidance and revival of hearts and minds, it must have been revealed by stages so that it would prescribe the proper treatment in the proper time on proper dosages. Thus has the Holy Qur'ān led the Muslim community gently to the peak of highness, perfection, sublimity, dignity and might in a period of twenty years only.

ETIQUETTES OF THE RECITATION OF THE HOLY QUR'ĀN

It seems appropriate to refer to some etiquettes and recommended acts that are related to the reciting of the Holy Qur'ān as has been deduced from Ḥadīths:

1) The best duration of reciting the Holy Qur'ān wholly (*khatmah*) is one month. If not, the duration must not be more than four months. Thus, the Holy Qur'ān will be recited wholly three times a year excluding the additions that must be made during the holy month of Ramaḍān.

2) The recitation of the Holy Qur'ān must take the form of (*khatmah*), that is it must be recited from the beginning to the end, not choosing certain Sūrahs, so that the Holy Qur'ān will be wholly recited and all its blessings will be attained. Ḥadīths have confirmed this method of recitation.

3) It is recommended to accomplish the recitation of the Holy Qur'ān on Fridays and to recite the Supplication of the completion of the recitation after that. This Supplication can be found in the famous book of *al-Ṣaḥīfah al-Kāmilah al-Sajjādiyyah*.[1]

4) On the accomplishment of the recitation of the Holy

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[1] *Al-Ṣaḥīfah al-Kāmilah al-Sajjādiyyah*, known as 'The Psalms of Islam', comprises the Supplications of Imam 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn, the fourth holy Imam.

Qur'ān, it is recommended to commence a new recitation by reciting the Opening Chapter (Sūrah of al-Fātiḥah) and the first five verses of Sūrah of al-Baqarah (The Cow; No. 2).

5) On the recitation of the Holy Qur'ān, it is advisable to be ceremonially pure and to sit in the place of performing the obligatory prayers directing towards the Qiblah.

6) Interpreting Almighty Allah's saying, "O you who believe! Be patient and excel in patience and remain steadfast and be careful of your duty to Allah that you may be successful, 3/200" it has been narrated that included with those who remain steadfast are those who sit in the places of their prayers waiting for the time of an obligatory prayer. In order to attain the rewards of these, a believer should make use of the periods of waiting for the prayers for reciting the Holy Qur'ān. Moreover, the reward will be greater if such waiting is practiced in the mosques for the congregational prayers.

7) Many traditions have confirmed the recommendation of being ceremonially pure and reciting the Holy Qur'ān before going to sleep. In this respect, a Ḥadīth reads that Almighty Allah says, "He who excrements and then does not perform the ritual ablution has in fact turned away from Me; and he who performs the ritual ablution but does not offer a two-Rak'ah (unit) prayer for My sake has in fact turned away from Me; and he who performs a two-Rak'ah prayer for My sake but does not supplicate to Me has in fact turned away from Me; and he who

supplicates to Me but I do not respond to him I will have turned away from him; but I am not a rude Lord."[1] If we add the recommendations of the performance of the Night Prayer (*Ṣalāt al-Layl*), the toileting and the brushing of the teeth that are confirmed in many Ḥadīths to the acts that are advised to be done before sleep, the result will be the following excellent program: Before going to bed, it is advisable for a believer to go to toilet, clean the teeth, perform the ritual ablution, offer the Night Prayer either wholly or postpone a part of it to the hour before dawn and then recite a section of the Holy Qur'ān and finally supplicate to Almighty Allah for the brothers-in-faith and for himself. When this program is followed, a believer will attain the rewards of all of these actions that have been deemed recommendable (*Mustaḥabb*) according to many Ḥadīths. On the other hand, those who stay up watching licentious shows and movies that cause nervous exhaustion and physical fatigue will live in incessant suffering and misery.

8) The recitation of the Holy Qur'ān should be in the copy of the book of *Tafsīr Shubbar*, especially for the beginners, because this book holds more than one advantage. In addition to having the whole text of the Holy Qur'ān, the book comprises a synoptic exegesis of its words and expressions, which is advised to be within the courses of the primary studies of the Holy Qur'ān. In this book too, there is an introduction on the sciences of the Holy Qur'ān,

[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 1:268.

which is also another study that must be learnt by the specialists in this field. There is also an index of the expressions of the Holy Qur'ān according to which it is easy to refer to the place of any verse and any word and then to deduce the evidence required. As footnotes, the book contains the several ways of reading each word and contains the order of the temporal revelation of the Sūrahs. Within the title of each Sūrah, there is an indication to the Sūrah that was revealed before this one. Finally, the book comprises other useful information.

9) As is mentioned in a considerable Ḥadīth, it is advised to present the reward of the first whole recitation of the Holy Qur'ān to the soul of the Holy Prophet and the second to Imam ʿAlī and so on up to the last holy Imam. Because they are the most generous of all the creatures, the Holy Infallibles will certainly recompense those who present the rewards of their recitations to them in the best manner on the Resurrection Day.

10) It is advised to recite loudly the Holy Qur'ān with sad tones and to read with full contemplation. A Ḥadīth has warned against making one's interest is to reach at the end of the Sūrah during reciting the Holy Qur'ān.

11) It is recommended to recite the verses from a copy of the Holy Qur'ān even if these verses are learnt by heart and it is recommended that each member of a family has his/her own copy of the Holy Qur'ān so that he/she can indicate to the point to which it is reached.

12) It is advised to listen to and ponder over the verses of the Holy Qur'ān whenever an opportunity is available.

I implore to Almighty Allah to make our lives compatible to the instructions of the Holy Qur'ān, to grant us its intercession (*Shafā'ah*) and to include us with those who follow its guidance and seek the enlightenment of its knowledge. Verily, Almighty Allah is the Granter of all graces and the Benignant to His servants. Out of His benignancy, He has led us to His Straight Religion and honored us with His Noble Book, His great Prophet and the pure Ahl al-Bayt.

FORTY ḤADĪTHS ON THE VIRTUES AND IMPACTS OF THE HOLY QUR'ĀN AND THE ETIQUETTES OF THE RECITATION OF IT

In the presentation of the following forty Ḥadīths, I will rather stop at citing the texts of the Ḥadīth than mention the series and ways of narrators. I will also use suitable titles according to their contents. The explanations of these Ḥadīths will be put off to another occasion. Finally, I will not bind myself with exactly forty Ḥadīths since traditions that urge on retaining forty Ḥadīths have not specified this number as stipulation; rather any addition to the number will be good.

(1) Necessity of Learning the Holy Qur'ān

Imam Ja`far al-Ṣādiq is reported to have said, "It is desirable for a believer to learn or work on learning the Qur'ān before death comes to him."[1]

The Holy Prophet is reported to have said, "Almighty Allah shall not torture a heart that has comprehended the Qur'ān."[2]

"The best of you all are these who learn and teach the Qur'ān."[3]

"The bearers of the Qur'ān in this world shall be the chiefs

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī'ah* 4:825.

[2] *Ibid.*

[3] *Ibid.*

of the inhabitants of Paradise on the Resurrection Day."[1]

"The Qur'ān is such a prosperous book that no wealth can ever reach it and no poverty will ever follow it."[2]

"When a teacher (of the Holy Qur'ān) teaches a boy the phrase '*Bismillāhirraḥmānirraḥīm* (In the Name of Allah; the All-beneficent, the All-merciful)' and the boy repeats it after him, Almighty Allah shall decide delivery from Hellfire for the boy, his parents and the teacher."[3]

Imam Ja`far al-Ṣādiq is reported to have said, "He who retains the Qur'ān and acts upon its instruction shall be with the noble, virtuous scribes."[4]

(2) Learning the Holy Qur'ān; the Greatest Grace

The Holy Prophet is reported to have said, "He who recites the Qur'ān and thinks that any other grace may be greater than this has in fact belittled what Almighty Allah decides as great and has esteemed what Almighty Allah decides as worthless."[5]

(3) The Holy Qur'ān; an Interceder Whose Intercession will be Accepted and a Speaker that is Testified

The Holy Prophet is reported to have said, "When seditious matters become as ambiguous as gloomy nights, you must then abide by the Qur'ān, for it is an intercessor whose intercession will be accepted and a witness that is admitted. If one betakes it as his guide, it will certainly lead him to

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:826.

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid* 4:832.

[5] *Ibid* 4:827.

Paradise; and if one leaves it behind him, it will certainly drive him to Hellfire. It is the leader to the best of ways. It is the Book that holds the details and the complete explanations. Its marvels are uncountable and its niceties are progressive. It is the lantern of guidance and the light of wisdom."[1]

(4) Qualities of the Reciters of the Holy Qur'ān

Imam Ja'far al-Ṣādiq is reported to have said, "When a reciter of the Qur'ān passes by a verse holding a text of imploration from Almighty Allah or warning against disobeying Him, he should ask Him to grant him what he pleases and ask Him to save him from Hell and the chastisement therein."[2]

The Holy Prophet is reported to have said, "It is very strange that when I recite the Qur'ān, my hair does not turn grey."[3]

In his famous sermon on the qualities of the pious people, Imam 'Alī says, "During a night, they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves, bearing good tidings for themselves, stirring their sorrows for their sins and seeking by it the cure for their ailments.

When they come across a verse, which contains fear of Hell, they bend the ears of their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears. When they come across a verse creating eagerness for Paradise, they pursue it avidly and their spirits turn towards it eagerly and they feel as if it is in front of them. They bend

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[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shi'ah* 4:828.

[2] *Ibid* 4:828.

[3] *Ibid* 4:829.

themselves from their backs, glorify Allah the Sublime the Omnipotent, and prostrate themselves on their foreheads, their palms, their toes and their knees. Their tears are flowing on their cheeks. They pray ardently to Allah for releasing them from Hell."[1]

(5) The Obligation of Honoring the Bearers of the Holy Qur'ān and the Forbiddance of Disparaging them

The Holy Prophet is reported to have said, "Verily, the people of the Qur'ān are at the highest rank of all the human beings save the Prophets and Messengers. You must thus not belittle them for indeed they enjoy a considerable position with Allah, the Mighty and the Omnipotent."[2]

(6) The Reward of Those Who Find Difficulty in Learning and Retaining the Holy Qur'ān

Imam Ja'far al-Ṣādiq is reported to have said, "The reward of those who find difficulty in learning the Qur'ān will be doubled while those who can easily learn it will be among the foremost ones."[3]

"Verily, he who exerts all possible efforts in learning and memorizing the Qur'ān will have his reward doubled."[4]

(7) The Obligation of Reciting the Basmalah before Each Sūrah

Imam Ja'far al-Ṣādiq is reported to have said, "When a man leads a congregational prayer, a devil comes to the devil that is the associate of that man and asks whether the man has

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[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:829.

[2] *Ibid* 4:830.

[3] *Ibid.*

[4] *Ibid.*

mentioned Almighty Allah or not. Mention of Almighty Allah means to say '*Bismillāhirraḥmānirraḥīm* (In the Name of Allah; the All-beneficent, the All-merciful)'. If the answer is yes, the devil will run away, but if the answer is no, that devil will ride on that man's neck and hang down the legs on the man's chest. Hence, the devil will be the leader of that congregational prayer up to its end."[1]

(8) The Recommendation of Reciting the Holy Qur'ān on Visiting the Graves

Shaykh al-Ṣadūq, in *Man lā Yaḥḍuruhu'l-Faqīh*, has recorded the following Ḥadīth on the authority of Imam `Alī ibn Mūsā al-Riḍā: "Verily, Almighty Allah will forgive the believer who visits the grave of a believer and recites thereon the Sūrah of al-Qadr (Night of Predestination; No. 97) seven times and He will also forgive the other believer in that grave."[2]

In another form of the same narration, the following statement has been added: "Both the believers will be saved from the grand terror of the Resurrection Day."

In addition, many other narrations have referred to the same issue.

According to other traditions, it is recommended to recite, in addition to the Sūrah of al-Qadr, the Sūrahs of al-Fātiḥah (the Opening; No. 1), al-Falaq (the Daybreak; No. 113), al-Nās (the People; No. 114) and the Verse of al-Kursiy (2:155) each three times. According to traditions too, the reward of such recitation will be that Almighty Allah will send an angel to do acts of worship to Him and will record the

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[1] Al-Mirzā al-Nūriy: *Mustadrak al-Wasā'il* 4:165.

[2] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:882.

rewards of such acts for the dead on whose grave these Sūrahs have been recited. When that dead person is resurrected on the Judgment Day, Almighty Allah will save him from all the terrors of that day through that angel until he will be led to Paradise.[1]

(9) Merits and results of Learning the Holy Qur'ān in Early Life

Imam Ja'far al-Ṣādiq is reported to have said, "For him whoever learns the Qur'ān in early age, the Qur'ān will be mixed with his flesh and blood; and Almighty Allah will include him with the noble, virtuous scribes; and the Qur'ān will be his intercessor and attorney on the Resurrection Day. It will say, 'O Lord: Each doer (of a good thing) has attained the reward of his act except the bearer of me. I therefore pray to You to confer upon my bearer with the most generous bestowal of You.' On account of this, Allah—the Almighty the All-omnipotence—shall dress the bearers of the Qur'ān two garments from Paradise and put on their heads the crown of honor. Then the Qur'ān will be asked whether it has been pleased or not. It will answer, 'O Lord, I have expected a better thing than these two.' Hence, the bearers of the Holy Qur'ān will be given the eternal tranquility in their right hands and the eternity in their left hands and allowed to enter Paradise. They will be then asked to recite a verse (Āyah) and to climb a scale. Then the Qur'ān will be asked whether it has been satisfied, and it will answer affirmatively."[2]

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[1] Al-Borujerdiy: *Jāmi' Aḥādīth al-Shī'ah; Kitāb al-Ṣalāt* 2.

[2] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:833.

(10) The Necessity of Teaching the Children the Holy Qur'ān

The Holy Prophet is reported to have said, "... and the parents of the bearer of the Holy Qur'ān will be, on the Resurrection Day, dressed two garments provided that they are believers and they will addressed that these garments are for their having taught their child the Holy Qur'ān."[1]

Imam `Alī is reported to have said, "It happens that Almighty Allah decides to punish all the inhabitants of this earth without exception because of deeds of disobedience to Him that they do and sins that they commit; but when He looks at the old men pulling their legs to the prayers and the children learning the Qur'ān, He has mercy upon them and thus postpones the punishment."[2]

(11) Categories of the Reciters of the Holy Qur'ān and the Qualities of the True Reciters

Imam Muḥammad al-Bāqir is reported to have said, "The reciters of the Qur'ān are of three categories: one category is represented by those who betake their recitation of the Qur'ān as means for earning livelihood, flattering the rulers and acting arrogantly with people. Those will certainly be included with the inhabitants of Hellfire. Another category is represented by those who have memorized the letters of the Holy Qur'ān[3] but misused its instructions. Those will certainly be included with the people of Hellfire, too. The third category is represented by those who used the remedy

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[1] Al-Maḥmūdiy: *Nahj al-Sa'ādah* 7:223.

[2] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 3:481.

[3] They are those who have investigated thoroughly the rules of the recitation of the Holy Qur'ān while they have been inattentive to the meanings of what they are reciting.

of the Qur'ān for healing the diseases of their hearts and therefore they, for the sake of the Qur'ān, spent their nights sleeplessly, abstained from eating and drinking in days, attended in the mosques and left their beds. Only for the sake of such people will the All-powerful and All-omnipotent Lord prevent misfortunes, back against the enemies and send down rain from the heavens. I swear by Allah that such reciters of the Qur'ān are more precious than red sulfur."[1]

The Holy Prophet is reported to have said, "O Observer of the Qur'ān: Act modestly as regards the Qur'ān and Almighty Allah will honor you; and do not act arrogantly as regards it lest Almighty Allah will humiliate you. O Observer of the Qur'ān: Assume the Qur'ān as your embellishment before Almighty Allah so that He will make it your embellishment; and do not assume it as your embellishment before people lest Almighty Allah will make it the source of your hideousness."[2]

(12) Comprehension of the Holy Qur'ān; the Closest Rank to Prophethood

The Holy Prophet is reported as saying, "As for him who comprehends the Holy Qur'ān, Prophethood will be placed between his two sides except that Revelation is not addressed to him."[3]

(13) Ordinal Recitation of the Holy Qur'ān; the Most Excellent Course

It has been narrated that al-Zuhriy, once, asked Imam 'Alī ibn al-Ḥusayn to name him the doer of the best of deeds,

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[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:836.

[2] *Ibid* 4:835.

[3] *Ibid* 4:844.

The Imam answered, "The doer of the best of deeds is the leaving resident."[1] When al-Zuhriy asked for an explanation, Imam `Alī ibn al-Ḥusayn said, "This is the one who opens the copy of the Qur'ān and recites it from the beginning up to the end. Whenever he resides at its beginning, he leaves towards its end."[2]

According to another narration, Imam Zayn al-`Ābidīn explained the 'leaving resident' by saying, "The leaving resident is he who finishes the Qur'ān and, without separation, commences again. His like is a traveler who resides at a point and prepares for a new journey. When the people of Makkah accomplish the recitation of the Qur'ān entirely, they without delay begin a new round of recitation by reciting the Sūrah of al-Fātiḥah and the first five verses of the Sūrah of al-Baqarah. They have called this method as 'the leaving resident' meaning to accomplish the Qur'ān and begin a new round without break."

Similarly, it has been narrated that Imam Ja`far al-Ṣādiq was once asked about the best of men. He answered, "This is the leaving resident." When he was asked to define such a person, Imam Ja`far al-Ṣādiq said, "The leaving resident is he who accomplishes the recitation of the Qur'ān and begins a new round without break. Such a person will have his supplications responded."[3]

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[1] Al-Kulayniy: *al-Kāfī* 2:605.

[2] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:840.

[3] *Ibid* (as quoted from Shaykh `Abd al-Ḥusayn al-Muẓaffar: *al-Shāfī fī Sharḥ Uṣūl al-Kāfī*).

(14) Advice of Reciting the Holy Qur'ān Abundantly

In his will to Imam `Alī, the Holy Prophet said to him, "You are advised to recite the Qur'ān under all circumstances."[1]

(15) The Reward of Reciting the Holy Qur'ān

Imam Ja`far al-Ṣādiq is reported to have said, "You should always recite the Qur'ān, for the ranks in Paradise will be as many as the verses of the Qur'ān. On the Resurrection Day, the reciters of the Qur'ān will be admitted to climb a scale in Paradise with the recitation of each verse."[2]

It has been narrated on the authority of Imam Muḥammad al-Bāqir that the Holy Prophet said, "He who recites ten verses (of the Holy Qur'ān) at a night will not be included with the inadvertent (to the duty towards Almighty Allah); and he who recites fifty verses will be included with those who remember Almighty Allah very much; and he who recites one hundred verses will be included with the obedient ones; and he who recites two hundred verses will be included with the humble-minded ones; and he who recites three hundred verses will be included with those who achieve salvation; and he who recites five hundred verses will be included with those who work hard (for Almighty Allah's sake); and he who recites one thousand verses will be awarded with a Qintar; and a Qintar is equal to fifty (or fifteen) thousand mitigals of gold; and a mitigal is equal to twenty-four carats the least of which is as huge as a mountain and the biggest of which is as enormous as whatever lies between the heavens and the earth."[3]

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:839.

[2] *Ibid.*

[3] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:852.

(16) The Necessity of the Observance of the Memorized Amount of the Holy Qur'ān and the Avoidance of Forgetting It

It has been narrated that Ya'qūb al-Aḥmar once said to Imam Ja'far al-Ṣādiq that he was very depressed since he had been indebted and as a result of such, he was about to forget what he had memorized from the Holy Qur'ān. Imam Ja'far al-Ṣādiq advised him, "Adhere firmly to the Qur'ān, for a verse and a Sūrah from the Qur'ān will climb one thousand ranks in Paradise on the Resurrection Day. It will say, 'Had you memorized me, I would have led you to this position.'"[1]

As has been previously cited, to memorize the Holy Qur'ān stands for the observance of its instructions and indications and the commitment to its dos and don'ts.

(17) The Ritual Ablution Before Recitation

It has been narrated on the authority of Muḥammad ibn al-Fuḍayl that he once said to Imam 'Alī ibn Mūsā al-Riḍā that at the same time as he was reciting the Holy Qur'ān, he would go to bathroom and then wash his hand and resume reciting it. Imam 'Alī ibn Mūsā al-Riḍā instructed him, "You should not return to the recitation before you perform the ritual ablution."[2]

It has been also narrated that one of the Holy Infallibles said, "As for the rewards of the reciters of the Holy Qur'ān; for the recitation of each letter during the prayers while standing, the reward is one hundred excellent marks (*ḥasanah*), and while sitting, the reward is fifty excellent

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[1] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:846.

[2] *Ibid* 4:847.

marks. For those who recite it at times other than the prayers while they have performed the ritual ablution, the reward will be twenty-five excellent marks; and without the ritual ablution, the reward will b e ten excellent marks. All these rewards are for each letter. For example, when they recite 'A.L.M.R',[1] they will be awarded ten excellent marks for the A, and other ten for the L, and other ten for the M, and other ten for the R."[2]

(18) Seeking Almighty Allah's Protection Against Satan Before Recitation

It has been narrated that al-Ḥalabiy said that he once asked Imam Ja'far al-Ṣādiq whether it is obligatory to recite the statement of seeking Almighty Allah's protection against Satan[3] at the beginning of each Sūrah. The Imam answered, "Yes, it is. You should seek Almighty Allah's protection against Satan, the accursed."[4]

Imam 'Alī is reported to have said, "Almighty Allah has commissioned His servants to say the *Isti'ādhah* at reciting the Qur'ān. He says, 'So, when you recite the Qur'ān, seek Allah's protection against the accursed Satan. 16/98'

Anyone who commits himself to the ethics commissioned by Almighty Allah will have been led to the perpetual prosperity."[5]

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[1] This is the first verse in the Sūrah of al-A'rāf (the Heights; No. 7).

[2] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:848.

[3] This statement is known as *Isti'ādhah* and its form is *'A'ūdhu billāhi mina'l-Shayṭān al-Rajīm* (I seek Allah's protection against Satan the accursed)'.

[4] Al-Ḥurr al-'Āmiliy: *Wasā'il al-Shī'ah* 4:848.

[5] *Ibid.*

(19) The Holy Qur'ān; Almighty Allah's Covenant

Imam Ja`far al-Ṣādiq is reported to have said, "The Qur'ān is the covenant of Almighty Allah to His servants; therefore, a believer should look into the covenant of his Creator and should read fifty verses from it each day."[1]

Accordingly, we can conclude that a believer must at least recite the Holy Qur'ān wholly three times a year. The verses of the Holy Qur'ān are more than six thousands. Hence, apart from the recitation in the holy month of Ramaḍān, the Holy Qur'ān should be recited entirely in one hundred and twenty days, which is four months.

(20) The Verses of the Holy Qur'ān are Attainable Treasures

Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn is reported to have said, "The verses of the Qur'ān are treasures; when any of these treasures are opened, it is necessary to look in it."[2]

(21) Recitation of the Holy Qur'ān At Homes

It has been narrated on the authority of Imam Ja`far al-Ṣādiq that Imam `Alī said, "As for the houses in which the Holy Qur'ān is recited and Almighty Allah is very much mentioned; their blessings will be increased, they will be attended by the angels and will be deserted by devils and they will shine for the inhabitants of the heavens in the same way as stars are shining for the inhabitants of the earth. On the other hand, as for the houses in which the Holy Qur'ān is not recited and Almighty Allah is not mentioned; their blessings will be decreased and they will be

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shi`ah* 4:849.

[2] *Ibid.*

deserted by the angels and attended by the devils."[1]

(22) Seeking Earnings Does not Prevent Observance of the Holy Qur'ān

Imam Ja`far al-Ṣādiq is reported to have said, "When the merchants among you who are very busy in their commerce return home, they can easily recite a Sūrah from the Qur'ān before they go to sleep. If they do so, they will be awarded ten excellent marks for each verse that they recite and will be pardoned from the penalty of ten bad deeds that they have done."[2]

(23) Recite in the Copies of the Holy Qur'ān Even the Verses are Learnt by Heart

Imam Ja`far al-Ṣādiq is reported to have said, "He whoever recites the Qur'ān in its books will have been awarded visual amusements, and the punishment that is decided for his parents will be commuted even if they were atheists."[3]

The Holy Prophet is reported to have said, "The most annoying thing for Satan is the recitation of the Qur'ān from its book."[4]

"Mere looking in the books of the Qur'ān is an act of worship."[5]

This is the least act that can be performed by those who cannot read, otherwise they must listen to the Holy Qur'ān whenever recited.

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:850.

[2] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:853.

[3] *Ibid.*

[4] *Ibid.*

[5] *Ibid* 4:854.

It has been narrated that Isḥāq ibn `Ammār once asked Imam Ja`far al-Ṣādiq whether it is preferred to recite the Holy Qur'ān by heart or to recite it from its book. The Imam answered, "It is favorable to recite it while looking into its book. You should have known that looking in the books of the Holy Qur'ān is an act of worship."[1]

(24) Having of a Copy of the Holy Qur'ān in Houses

Imam al-Ṣādiq is reported to have said, "Verily, I like having a copy of the Qur'ān in my house owing to which Almighty Allah dismisses the devils thereof."[2]

(25) Slow Recitation of the Holy Qur'ān and Non-Precipitancy

It has been narrated that `Abdullāh ibn Sulaymān once asked Imam Ja`far al-Ṣādiq about the interpretation of Almighty Allah's saying, "And recite the Qur'ān as it ought to be recited. 73/4" The Imam answered, "Amīr al-Mu'minīn (Imam `Alī) explained this by saying: To recite it is to manifest obviously its pronunciations and not to deliver it like poetry nor to chant it like prose; rather one must beat the hard hearts with it. Attainment of the last of a Sūrah must not be the one and only concern of a reciter of the Qur'ān."[3]

Interpreting Almighty Allah's saying, "Those to whom We have given the Book read it as it ought to be read. 2/121," Imam Ja`far al-Ṣādiq is reported to have said, "To read it as it ought to be read is to stop at mention of Paradise and Hell. In the first, one must ask Almighty Allah to lead him to

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:854.

[2] *Ibid* 4:855.

[3] *Ibid* 4:856.

it; and in the second, one must ask Him to save him from it."[1]

Imam Ja`far al-Ṣādiq is also reported as saying, "Verily, this Qur'ān must not be recited babblingly; rather it must be recited obviously and slowly. When a verse referring to Paradise is reached, one must pause and ask Almighty Allah to let him enter there; and when a verse referring to Hell is reached, one must pause and ask Almighty Allah to protect him against it."[2]

(26) Reciting the Holy Qur'ān in Sad Tone and Avoidance of the Pretended Faintness and Swoon

Imam Ja`far al-Ṣādiq is reported to have said, "Verily, the Qur'ān was revealed with sadness; you therefore should recite in with sand tone."[3]

It has been narrated that Ḥafṣ said, "I have never seen anyone like Mūsā ibn Ja`far (Imam al-Kāẓim) in terms of piety and hope for Almighty Allah. He used to recite the Holy Qur'ān in a sad tone as if he was addressing a person."[4]

It has been also narrated that Jābir ibn `Abdullāh al-Anṣāriy said that he once said to Imam Muḥammad al-Bāqir that there was a group of people who, whenever they mention the Holy Qur'ān or whenever it is recited before them, would fell in swoon to the degree that even if their legs and hands are severed, they would not feel. Imam Muḥammad al-Bāqir replied, "Glory be to Allah! The source of such states is Satan! The true believers have not been

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:63.

[2] *Ibid* 4:63.

[3] *Ibid* 4:857.

[4] *Ibid* 4:857.

described with such qualities; rather they are described as lenient, softhearted, teary and fearful."[1]

(27) Raise the Voice with the Holy Qur'ān

It has been narrated that Mu`āwiyah ibn `Ammār once asked Imam Ja`far al-Ṣādiq whether it is permissible to raise the voice with the Supplications and the Holy Qur'ān since some individuals cannot understand what they recite unless they recite it audibly. Imam Ja`far al-Ṣādiq answered, "This is acceptable. `Alī ibn al-Ḥusayn (Imam Zayn al-`Ābidīn) had a very nice voice whenever he recited the Qur'ān. He thus used to recite it so loudly that everybody in his house would hear him. Similarly, Abū-Ja`far (Imam Muḥammad al-Bāqir) had a very nice voice whenever he recited the Qur'ān. When he practiced the night acts of worship, he used to raise his voice with the recitation. Hence, those who passed by his house at these hours would stop and listen to him."[2]

(28) The Forbiddance of Singing the Holy Qur'ān

It has been narrated that Imam Ja`far al-Ṣādiq said that the Holy Prophet said, "Recite the Qur'ān with the tones and voices of the Arabs. Beware of reciting it with the tones of the transgressors and the sinners. After me, I see coming that some peoples will recite the Qur'ān in the same tunes of singing, mourning and monasticism. As for such peoples and those whom they admire, the Qur'ān shall not reach even their clavicles."[3]

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:860.

[2] *Ibid* 4:858.

[3] *Ibid* 4:858.

(29) Listening to the Holy Qur'ān

From an ethical aspect, it is obligatory to listen to the Holy Qur'ān; and according to the Islamic law, it is recommended to listen to it except when it is recited during prayers.

It has been narrated that `Abdullāh ibn Abī-Ya`fūr asked Imam Ja`far al-Ṣādiq whether it is obligatory to pay heed and listen to the Holy Qur'ān when it is heard. The Imam answered, "Yes it is. When the Qur'ān is recited before you, you must pay heed and listen to it."[1]

It has been narrated on the authority of Zurārah that Imam Muḥammad al-Bāqir said, "When the Qur'ān is recited during an obligatory congregational prayer, you must pay heed and listen to it that you may receive mercy."[2]

(30) Recite the Holy Qur'ān entirely Once a Month

It has been narrated that Muḥammad ibn `Abdullāh asked Imam Ja`far al-Ṣādiq whether it is recommendable to recite the Holy Qur'ān entirely in one night. The Imam answered, "I do not like it for you to recite it entirely in less than a month."[3]

(31) Present the Reward of the Recitation to the Holy Infallibles

It has been narrated that `Alī ibn al-Mughīrah asked Imam `Alī ibn Mūsā al-Riḍā, "What will be my reward if I present the reward of the recitation of the Qur'ān to the Holy Prophet, Amir al-Mu'minīn, Lady Fāṭimah al-Zahrā' and the Imams respectively at the end of the month of Ramaḍān?" The Imam answered, "If you do it, you will have the reward

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:861.

[2] *Ibid.*

[3] *Ibid* 4:862.

of being included with them on the Resurrection Day." "Great be Allah! Will this be my reward, indeed?" he asked. "Yes, it will be," replied Imam al-Riḍā and repeated it thrice.[1]

(32) Weeping On Listening to the Holy Qur'ān

It has been narrated on the authority of Imam Ja`far al-Ṣādiq that the Holy Prophet, once, came to a session that gathered young men from the Anṣār[2] and said to them, "I will at the moment recite before you a section from the Qur'ān; therefore, anyone of you who will weep will have Paradise as his reward." The Holy Prophet then recited the last verses of the Sūrah of al-Zumar (the Groups; No. 39). All those young men wept except one who excused saying that he tried to weep but no drop of tear fell down from his eyes. Then, the Holy Prophet said, "I will repeat the same verses and anyone of you who will try to weep will be awarded Paradise. As a result, they all wept and tried to weep and won Paradise as their reward.[3]

(33) Knowledge Entirely is in the Holy Qur'ān

Imam `Alī is reported to have been asked whether they, the Ahl al-Bayt, receive any Divine Revelation. He answered, "No, we do not. I swear by Him Who split the seed and created souls that we have nothing save an understanding of the Qur'ān that Almighty Allah confers upon any of His

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:864.

[2] Anṣār (the supporters) are the people of Yathrib, lately al-Madinah, who received and supported the Holy Prophet and his companions.

[3] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:865.

servants."[1]

It has been narrated that Ibrāhīm ibn al-`Abbās said, "I have seen (Imam) al-Riḍā answering any question that was addressed to him. I have never seen anyone more knowledgeable that he was whether in the ancient or recent ages. Al-Ma'mūn, the `Abbāsid ruler, used to test him in all fields of knowledge and he (Imam `Alī ibn Mūsā al-Riḍā) used to answer adequately. All his words, answers and examples were quotations from the Holy Qur'ān."[2]

From *Nahj al-Balāghah*, the following statement is cited: "This is the Qur'ān; you can therefore ask it. As it cannot speak to you openly, I will report to you its answer: Verily, it has the knowledge of the future and the narratives of the past; and it has the medicines of all of your maladies and the regulations of all your affairs."[3]

(34) The Holy Qur'ān; Remedy for All Maladies

Imam Ja`far al-Ṣādiq is reported to have said, "It is not strange if a dead for whom the Sūrah of al-Fātiḥah is recited seventy times lives again."[4]

(35) The Holy Qur'ān; The Cleaner of Hearts

The Holy Prophet is reported to have said, "Like iron, hearts are subjected to rust; and to clean it from rust is only through mention of death and reciting of the Holy Qur'ān."[5]

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[1] Al-Fayḍ al-Kāshāniy: *Tafsir al-Ṣāfī* 1:31.
[2] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shi`ah* 4:863.
[3] *Nahj al-Balāghah* Sermon No. 158.
[4] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shi`ah* 4:873.
[5] Al-Daylamiy: *Irshād al-Qulūb* 78.

(36) More Recitation of the Holy Qur'ān in Ramaḍān

Imam Muḥammad al-Bāqir is reported to have said, "Everything has its springtime, and the springtime of the Qur'ān is the month of Ramaḍān."[1]

It has been narrated that `Alī ibn Ḥamzah said that he once visited Imam Ja`far al-Ṣādiq and noticed Abū-Baṣīr asking him whether he should recite the whole Holy Qur'ān in one night. The Imam answered negatively. Then he asked whether he should recite it in two nights, and the Imam answered negatively. Then, he asked whether he should recite it in three nights, and the Imam answered yes. Imam Ja`far al-Ṣādiq then commented, "Verily, the month of Ramaḍān enjoys a definite right and sanctity that are not enjoyed by the other months."[2]

In the famous sermon of the Holy Prophet that he delivered on the last Friday of Sha`bān about the merits of the month of Ramaḍān, he says, "Anyone who recites a verse of the Qur'ān in Ramaḍān will be granted the reward of him who recited the Qur'ān entirely in other months."[3]

(37) Recite the Holy Qur'ān as it Ought to be Recited

Commenting on Almighty Allah' saying (in the Holy Qur'ān), "Those to whom We have given the Book read it as it ought to be read. 2/121," Imam Ja`far al-Ṣādiq is reported to have said, "To read the Qur'ān as it ought to be read is to recite its verses plainly, to attempt to comprehend it, to act upon its laws, to hope for its promises, to panic about its threat, to learn lessons from its narratives, to commit to its

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[1] Al-Ḥurr al-`Āmiliy: *Wasā'il al-Shī`ah* 4:853.

[2] *Ibid* 4:863.

[3] *Ibid* 4:228.

commands and to abstain from the acts forbidden therein. Definitely, it is not to learn by heart its verses, to study its letters, to know how to recite its Sūrahs properly or to revise its numbers. Unfortunately, they have learnt its letters and wasted its laws. The most important thing is to ponder over its verses and to act upon its instructions. Almighty Allah has said: It is a Book that We have revealed to you abounding in good that they may ponder over its verses and that those endowed with understanding may be mindful. 38/29"[1]

(38) Scholars Never Have Enough of the Holy Qur'ān

Describing the Holy Qur'ān, the Holy Prophet is reported to have said, "It is the effective rope of Almighty Allah, the message of wisdom and the right path. Deviational whims cannot affect it; and scholars cannot have enough of it; and languages cannot confuse it; and none can confute it; and his niceties are infinite. He who cites it as his proof will have said the truth; and he who rests upon it in judgments will have achieved justice; and he who acts upon it will have been rewarded; and he who promulgates it will have been led to the straight path."[2]

(39) The Holy Qur'ān in Nahj al-Balāghah

In *Nahj al-Balāghah*, Imam `Alī instructs the following: "Learn the Qur'ān for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts. Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration.

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[1] Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā'iy: *al-Mizān fī Tafsīr al-Qur'ān* 1:260 (as quoted from al-Daylamiy: *Irshād al-Qulūb*).

[2] Al-Majlisiy: *Biḥār al-Anwār* 20:262.

Certainly, a scholar who acts not according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance, but on the learned the plea of Allah is greater and grief more incumbent and he is more blameworthy before Allah."[1]

(40) Imam ʿAlī ibn al-Ḥusayn's Supplication on the Completion of Reciting the Holy Qur'ān

"O Allah, Thou hast helped me complete Thy Book, which Thou sent down as a light and appointed as a guardian over every book Thou hast sent down, preferring it over every narrative which Thou hast recounted, a separator, through which Thou hast separated Thy lawful from Thy unlawful, a Qur'ān through which Thou hast made plain the approaches to Thy ordinances, a book, which Thou hast distinguished very distinctly for Thy servants, a revelation, which Thou hast sent down, a sending down, upon Thy prophet Muḥammad (Thy blessings be upon him and his Household). Thou appointed it a light through following which we may be guided from the shadows of error and ignorance, a healing for him who turns ear toward hearing it with the understanding of attestation, a just balance whose tongue does not incline away from truth, a light of guidance whose proof is not extinguished before the witnesses, and a guidepost of deliverance, so that he who repairs straight way to its prescription will not go astray and he who clings to its preservation's handhold will not be touched by the hands of disasters.

O Allah, since Thou hast given us help to recite it and made smooth the roughness of our tongues through the beauty of its expression, place us among those who observe it as it

[1] *Nahj al-Balāghah* Sermon No. 110.

should be observed, serve Thee by adhering in submission to the firm text of its verses, and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs.

O Allah, Thou sent it down upon Thy prophet Muḥammad (Allah bless him and his household) in summary form inspired him with the science of its wonders to complement it, made us the heirs of its knowledge as interpreters, made us to surpass him who is ignorant of its knowledge, and gave us strength over it to raise us above those not able to carry it.

O Allah, just as Thou hast appointed our hearts as its carriers and made known to us through Thy mercy its nobility and excellence, so also bless Muḥammad, its preacher, and his Household, its guardians, and place us among those who confess that it has come from Thee, lest doubt about attesting to it assail us, or deviation from its straightforward path shake us.

O Allah, bless Muḥammad and his Household and make us one of those who hold fast to its cord, seek haven from its ambiguities in its fortified stronghold, rest in the shadow of its wing, find guidance in the brightness of its morning, follow the shining of its disclosure, acquire light from its lamp, and beg not guidance from any other.

O Allah, just as through it Thou hast set up Muḥammad as a guidepost to point to Thee and through his Household Thou hast made clear Thy good pleasure's roads to Thee, so also bless Muḥammad and his Household and Make the Qur'ān our mediation to the noblest stations of Thy honor, a ladder by which we may climb to the place of safety, a cause for our being repaid with deliverance at the Plain of Resurrection, and a means whereby we may reach the bliss of the House of

Permanence.

O Allah, bless Muḥammad and his Household, lessen for us through the Qur'ān the weight of heavy sins, give to us the excellent qualities of the pious, and make us follow the tracks of those who stood before Thee in the watches of the night and the ends of the day, such that Thou purifiest us from every defilement through its purification and makest us to follow the tracks of those who have taken illumination from its light and whom expectation has not distracted from works, cutting them off through its delusions' deceptions!

O Allah, bless Muḥammad and his Household and appoint the Qur'ān for us an intimate in the shadows of nights and a guardian against the instigations of Satan and confusing thoughts, for our feet an obstruction from passing to acts of disobedience, for our tongues a silencer without blight preventing a plunge into falsehood, for our limbs a restrainer from committing sins, and for the scrutiny of heedfulness rolled up in heedlessness an unroller, such that Thou attachest to our hearts the understanding of the Qur'ān's wonders and its restraining similitudes, which immovable mountains in all their solidity were too weak to carry!

O Allah, bless Muḥammad and his Household and through the Qur'ān make permanent the rightness of our outward selves, veil the ideas of confusing thoughts from the soundness of our innermost minds, wash away the dirt of our hearts and the ties of our heavy sins, gather our scattered affairs, quench the thirst of our burning heat in the standing place of the presentation to Thee, and clothe us in the robes of security on the Day of the Greatest Terror at our uprising!

O Allah, bless Muḥammad and his Household and through the Qur'ān redress our lack—our destitution in poverty—drive toward us the comforts of life and an abundance of plentiful provisions, turn aside blameworthy character traits and base moral qualities, and preserve us from the pit of unbelief and the motives for hypocrisy, such that the Qur'ān may be for us at the resurrection a leader to Thy good pleasure and Thy gardens, for us in this world a protector against Thy displeasure and transgressing Thy bounds, and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!

O Allah, bless Muḥammad and his Household and through the Qur'ān make easy for our souls at death the distress of the driving, the effort of the moaning, and the succession of the rattling, (when souls reach the throats and it is said, Where is the enchanter?) when the angel of death discloses himself to seize them from behind the veils of unseen things,

letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, and mixing for them from sudden death a cup poisoned to the taste; and when departure and release for the hereafter come close to us, works become collars around the necks, and the graves become the haven until the appointed time of the Day of Encounter!

O Allah, bless Muḥammad and his Household, make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth, appoint the graves, after separation from this world, the best of our way stations, make roomy for us through Thy mercy the narrowness of our tombs, and disgrace us not among those present at the Resurrection through our ruinous sins!

Through the Qur'ān have mercy upon the lowliness of our station at the standing place of presentation to Thee, make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it, illuminate the darkness of our graves before the Uprising, and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster! Whiten our faces on the day when the faces of wrongdoers are blackened during the Day of Regret and Remorse, appoint love for us in the breasts of the faithful, and make not life for us troublesome!

O Allah, bless Muḥammad, Thy servant and Thy messenger, just as He delivered Thy message, executed Thy command, and counseled Thy servants! O Allah, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household) the nearest of the prophets to Thee in seat, the ablest of them before Thee with intercession, the greatest of them with Thee in measure, and the most eminent of them with Thee in rank!

O Allah, bless Muḥammad and the Household of Muḥammad, ennoble his edifice, magnify his proof, make weighty his balance, accept his intercession, bring near his mediation, whiten his face, complete his light, and raise his degree!

Make us live according to his Sunnah, make us die in his creed, take us on his road, make us travel his path, place us among the people who obey him, muster us in his band, lead us to up his pool, and give us to drink of his cup! And bless Muḥammad and his Household with a blessing through which Thou will take him to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes! Thou

art Possessor of boundless mercy and generous bounty.

O Allah, repay him for Thy messages which he delivered, Thy signs which he passed on, the good counsel he gave to Thy servants, and the struggle he undertook in Thy way, with the best Thou hast repaid any of Thy angels brought nigh and Thy prophets sent out and chosen! And upon him and his Household, the good, the pure, be peace, Allah's mercy, and His blessings!"

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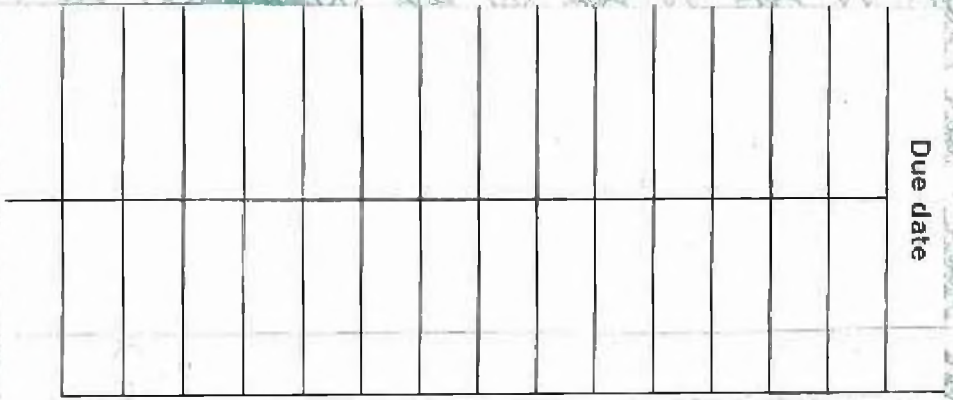

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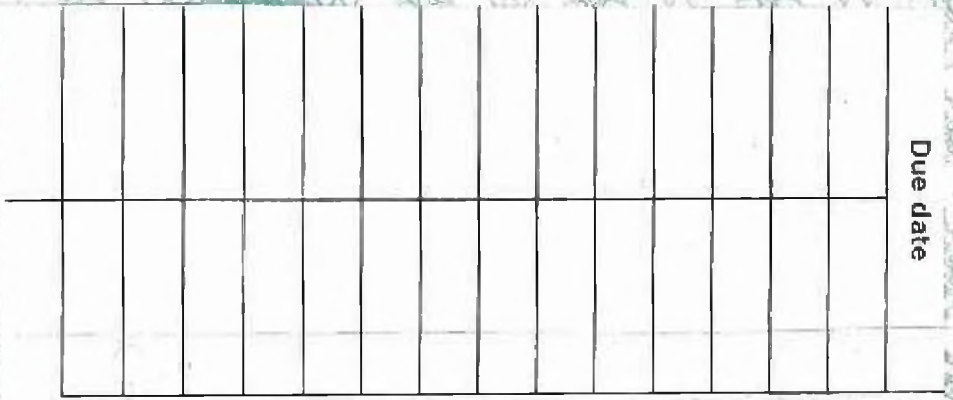

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